GOLDE[illegible]

THE CHILD[illegible]EN OF GOD,

[illegible]

CONSISTING

Of select[illegible] the Bible, with practical Observat[illegible]

[illegible] the Year.

WRITTEN BY

C. H. v. BOGATZKY.

WITH A

Preface of the Author, on the *Right Uſe* of this Book.

And now for its great Uſefulneſs tranſlated from the 19th [illegible]

of the *German*.

Where your Treaſure is, there will your Heart be alſo, Matth.

LONDON:

Printed for A. LINDE, in *Catherine-Street* [illegible]

MUSEUM

TO THE
READER.

THE Translation of this little Book having been undertaken by a particular Hint of Providence, I am not without Hopes, that it will meet with a favourable Reception from serious Readers.

It is not to be expected, that a Performance of this Nature will suit the Taste of those, who unhappily mistake mere outward Morality, for true Christianity, and go no further than natural Reason and Strength will carry them: But such as either have, or desire to have a real Experience of the Kingdom of God in their Souls, will find much in it to the Awakening, Comforting and Encouraging their Heart in the right Way.

The Author very properly calls it a GOLDEN TREASURY *for the Children of God, who esteem the Word of God more than Gold and much fine Gold, from which they may be daily supplied with proper Advice and Relief in all Manner of Spiritual Necessities, as thousands have happily experienced already.*

The frequent Uſe of this Book, among the Children of God abroad, manifeſtly appears, from the many Impreſſions it has undergone; it being 19 *times reprinted, ſince the firſt Publication.*

In tranſlating it, great Care was taken never to deviate from the true and genuine Senſe of the Author, tho' it was not poſſible always to keep his Expreſſions; the different Idioms of the Languages ſometimes requiring a ſhort Paraphraſe, to make the Senſe plain and eaſy in the Engliſh.

And to bring it alſo in the poetical Part to as near a Reſemblance to the Original as poſſible, the beſt Expedient ſeemed, to have Recourſe to the excellent Hymns and Pſalms of the late Reverend and worthy D. WATTS, *which furniſhed me with a Variety of elegant and edifying Verſes on moſt of the Subjects. Theſe being properly choſen, are, in my humble Opinion,*

no Disgrace to the Author's Performance, and make the fullest Compensation for his Thoughts, I could think of.

May the Lord in his infinite Goodness, be pleased to bless these Endeavours to the Glory of his Name and the Good of many Souls, is the earnest Desire and Prayer of the

TRANSLATOR.

PRE-

PREFACE

CONCERNING

THE RIGHT USE OF THIS DIVINE TREASURY.

AS the Lord has been pleaſed ſignally to bleſs this little Book to many Souls, it has been a deciſive Encouragement to this further Edition of it But as this, like other Extracts from Scripture, is liable to Abuſes, it has been conceived proper to

take all poſſible Meaſures againſt ſuch Evils, and direct the unexperienced Reader to a right Uſe of it. Firſt it is to be noticed, of which, indeed, every intelligent Perſon will be aware, that this Piece is not a Matter of light Amuſement or calculated for the Gratification of mere Curioſity; no, the Scope of it is, in a regular and perſpicuous Manner to lead the ſupine World into Spirituality, to enlarge their Views of many edifying Truths, and eſpecially, as far as can be, to detach them from their low puerile and unworthy Uſages; the Inculcating ſuch Admonitions has been thought peculiarly neceſſary to the too numerous Tribe of ſenſual trifling Chriſtians; therefore ſome Reflections to this Purpoſe have been added in the 15th and this 19th Edition. Should any who are ſtill in Love with the World, vonchſafe to caſt an Eye on this Work, I aſſure them it will turn to quite another Advantage than waſting their Time in Gaming or Dancing, in futile Jeſts or ill-natured Cenſures on others, or the like Amuſements, this ſhort and precious Time not being beſtowed on them for ſuch Levities, but for a ſteady Preparation

for

for Eternity, and of which they are to give a moſt ſtrict Account. They are at the ſame Time candidly warned not to think of making a Play-thing of this Work, but that they labour to improve it to their effectual Converſion and Amendment. If any Expreſſions touch them to the quick, if they ſee themſelves any where drawn in their proper Colours, let them not ſlight theſe as Chance and Accident, but be firmly perſuaded that in theſe the Lord knocks at their Hearts and calls them to Repentance: To this bleſſed Call, let them immediately attend and yield themſelves to be drawn from the World to God by this gentle Cord of Love, as more eligible than to be compelled by Bit and Scourge: but if they meet with nothing here but Words of Comfort and Confidence, let them beware of foſtering a falſe Conſolation by precipitately embracing them; the ſafe Way is to be moved by them to Repentance, imploring God that he would give them an humiliating Inſight into all their Sins, and eſpecially their grievous Depravation by Original Sin, and a broken, contrite and penitent Heart, and implant in them that lively Faith,

Faith, by which Love works and which overcomes the World. As they grow in Faith and Repentance they become ſenſible of the Power and Sweetneſs of the Goſpel, and may ſolace and ſtrengthen themſelves in the glorious Comforts thereof, all the evangelical Promiſes of Grace being the Portion only of the Penitent and Mortified; the Obdurate, the Proud, the Senſual have not the leaſt Share in them. As to the Children of God, to them this Book is peculiarly adapted; they, remaining in Meekneſs and Simplicity, know by their own and the Experiences of others that their indulgent Father, according to his tender Mercies, ſutes himſelf to our Imbecillity, and thus, not unfrequently applies to our Hearts Words of Strength and Exhortation exactly correſponding with our Circumſtances, and thus makes our Darkneſs to be Light and our Meekneſs Strength; theſe, therefore, are ſecure from perverting the Texts to any pernicious Abuſe, being divinely taught to improve all to their real Edification; theſe, in all Circumſtances and Accidents, in their going out and coming in, their riſing up and lying down, and ſtill more remarkably

markably when they are at a ſtand how or for what they ſhall pray, find Matter to enliven them, and form a Prayer of the Contents of theſe Diſcourſes, alſo from hence have Subjects always ready for godly Conference with others, thus excluding all frothy Words or idle Deportment. Do they light upon any ſharp Sayings of the Law, theſe ſerve for their Examination and Trial, they particularly turn them to this ineſtimable Benefit; that ſeeing in them as in a Looking-glaſs their Defects and Guiltineſs, they are the more convinced of their Need of the Goſpel Promiſes and run with more eager Pantings and Love to the precious Blood of the dear Lamb of God, which was ſhed on the Croſs, the only Fountain againſt all Sin and Uncleanneſs, to waſh their Robes white in that ineſtimable Propitiation; this is the moſt happy Employment and herein ſhould we be daily and hourly employed, as ſtill the Motions of Sin are felt in us; hereby, the Peace of God which dwells only with a childlike flexible Temper, and that true Godlineſs which iſſues from Faith are beſt promoted. In order to their further Edification, they will do well,

in

in turning to their Bibles for the Texts, comparing their Harmony, and weighing and digesting the Parallel-places which are here and there added.

May the Lord our God who at the Building of the material Temple of Jerusalem did not despise the least Service or Contribution, graciously accept in Christ of this feeble Labour of Love towards Building up his spiritual Temple, and continue still to bless it richly in the further Edification of more Souls to the Glory of his Name, and for the Sake of his eternal Love. Amen!

HALLE
4 July 1746.

AARON *ſhall bear the Names of the Children of* Iſrael *in the Breaſt-Plate of Judgment, upon his Heart, when he goeth into the holy Place for a Memorial before the Lord continually, and thou ſhalt put into the Breaſt-Plate of Judgment the Urim and Thummim*, namely, Light and Integrity. *Exod.* xxviii. 29.

Now am I for ever in gracious Remembrance with God, ſince my great High-Prieſt and Advocate *Chriſt Jeſus* bears my Name continually before him, on his Heart. Whenever I am troubled about my Sins; his powerful Mediation will ſurely plead Mercy for all my Tranſgreſſions, and ſupply my Wants abundantly. God not denying him any thing, I can thro' him continually be heard and obtain Grace; for he makes perpetual Interceſſion for me in Heaven, by which all my Prayers at all Times, and even now, are ſanctified and preſented to the Father, who heareth him always. O! who would not often ſend up his Petitions to Heaven in Faith!

Now may our joyful Tongues
Our Maker's Honour ſing:
Jeſus the Prieſt receives our Songs,
And bears them to the King.
Before his Father's Eye
Our humble Suit he moves;
The Father lays his Thunder by,
And looks, and ſmiles and loves.
No fiery Vengeance now,
No burning Wrath comes down,
If Juſtice calls for Sinners Blood
The Saviour ſhows his own.

I WILL ranſom them from the Power of the Grave: I will redeem them from Death: O Death, I will be thy Plague; O Grave, I will be thy Deſtruction, Hoſ. xiii. 14. *Chriſt having ſpoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it*, Col. ii. 15.

The World is *afraid of a* hidden Poiſon where there is none. The real hidden Poiſon is Sin, which the Lord grant me to fear every where; for it has infected all Things and all Places. But, O my dear Saviour, thou being my allſufficient Preſervative and Antidote in all Places, O! dwell in me continually, and increaſe thou my Faith, that I may know thee and enjoy thee more and more. Take away all Fear of Death, ſince thou the Prince of Life liveſt in me, and haſt totally deſtroyed both Death and Hell.

Hoſannah to the Prince of Light,
That cloth'd himſelf in Clay;
Enter'd the Iron Gates of Death,
And tore the Bars away.

Death is no more the King of Dread,
Since our *Emanuel* roſe;
He took the Tyrant's Sting away,
And ſpoil'd our helliſh Foes.

Now holy Triumphs of the Soul
Shall Death itſelf out-brave,
Leave dull Mortality behind,
And fly beyond the Grave.

BUT now, O Lord, thou art our Father: We are the Clay, and thou our Potter, and we all are the Work of thy Hand, Isaiah. lxiv. 8.

Being only thy Clay, O Almighty Potter, as I must not, and will not resist thy Workings by any Means, I assuredly believe that thou wilt prepare and perfect me for a meet Vessel of Grace, in spite of a thousand Hindrances. No Work of thine comes ever short of its intended Perfection: For who can stay thy Hand? It is thy own Saying; I will work, and who shall let it? Isaiah xliii. 13.

An Artist delights in his own Workmanship, and would not leave one single Flaw or Defect in it designedly, *Phil.* i. 6. O! then look upon me too, thou wise Creator; see how Flesh and Blood disorders my poor Soul; and deliver me from all that may endanger my spiritual Life. Knowing thou canst do no less than an human Artist, who is ever ready and exerts his Skill to mend and perfect his Work; I trust that thou wilt not always suffer these Impediments to hinder and disgrace thy Work. Nay, such is thy Wisdom and Power, that out of Darkness thou canst bring Light, out of Sickness Health; and tho' I am now destitute of Strength and Life; yet I believe thy Work will be finished at last, and glorify the Name of its Maker. 1 *Pet.* v. 10.

O *That the Salvation of* Iſrael *were come out of* Zion! *when the Lord brings back the Captivity of his People,* Jacob *ſhall rejoice, and* Iſrael *ſhall be glad,* Pſal. xiv. 7. Divine Anſwer. *If the Son make you free, then are you free indeed.* John viii. 36. See alſo Verſes 31, 32.

Not as if Sin ſhould be utterly deſtroyed, or intirely dead, and could not ſtir any more in the Heart of Believers. For the Scripture ſpeaks of them as having ſtill the Luſts and Motions of Sin. *Gal.* v. 13. But it imports only, that it has no Power either to condemn, or to reign over us, nay it ſhall be weaken'd more and more. *Rom.* vi. 12, 14. So that Chriſt reigns in the Heart even where Sin dwells, in the midſt of his Enemies; and it is a dangerous Error indeed to believe that Sin is deſtroyed to the Root. If it were ſo, whence theſe frequent Expreſſions and Exhortations, to crucify, withſtand, and rule over it. *Gal.* v. 24.

Now ſits our Saviour on his Throne
With Pity in his Eyes:
He hears the dying Priſoners Grone,
And ſees their Sighs ariſe.

He frees the Souls condemn'd to Death,
And when his Saints complain,
It ſhan't be ſaid, that praying Breath
Was ever ſpent in vain.

This ſhall be known when we are dead,
And left on long Record,
That Ages yet unborn may read,
And truſt and praiſe the Lord.

ALL that will live godly, Note, *in Chriſt Jeſus:* (for bare Morality the World likes well enough:) *ſhall ſuffer Perſecution*, 2 Tim. iii. 12. *The World hates them, becauſe they are not of the World*, John xvii. 14.

The Children of God do not love and pleaſe the World, and are oftentimes greatly afflicted on account of the abounding Wickedneſs, and particularly the Profanation of the Lord's Name. Now when you can like the World, and the World can like you, there muſt be much Worldlineſs in you; for the World loves its own.

Many pretend to be Chriſtians, but they will not endure Perſecution. Inſtead of this, they blame others for too much Raſhneſs, and not acting prudently enough, to avoid the Mockings and Hatred of the World. Therefore they propoſe to take wiſer Meaſures; and to do more Good, take great care not to be deſpiſed and rejected. But under this Pretence of Wiſdom and Prudence very often lies concealed a moſt abominable Love and Fear of Men. Be thou nobler-minded, live as a Chriſtian indeed, and be not aſhamed to bear the Croſs of Chriſt. The Diſciple is not above his Maſter. Has eternal Love, Wiſdom, and Power, endured the Contradiction and Reproach of Sinners? Thou ſhouldſt be wiſer than him indeed, if thou couldſt eſcape the Reproach and Hatred of the World.

May but his Grace my Soul renew,
Let Sinners gaze and hate me too!

The Word that ſaves me does engage
A ſure Defence from all their Rage.

ALL Things are poſſible to him that believeth, Mark ix. 23.

Faith is the moſt eſſential Part, the Eye and the very Light of the Eye in the Chriſtian Religion; the whole turns upon that. As our Faith is, ſo is our Strength and Fruitfulneſs in good Works. But at the ſame Time there is nothing more out of our own power than to believe, even after the Work of Grace has been actually wrought in our Hearts. Therefore nothing more needful than to pray for Faith as long as we live. May the Lord give and increaſe it continually!

Nothing can be ſtronger in the Univerſe than the Hand of Faith. By this we lay ſure hold on our moſt glorious and almighty Lord in Heaven, and ſuch an inviolable Union is eſtabliſhed between Chriſt and a believing Soul, that none can ſeparate the one from the other, all the Powers of Hell and Sin avail nothing againſt it. Faith breaks through the greateſt Obſtacles, removes Mountains of Difficulties, and has as it were a kind of Omnipotence in it. For this is the Victory that overcomes the World, even our Faith. 1 *John* v. 4. Nay, it even wreſtles with God and prevails, *Gen.* xxxii. 28. As Straw cannot withſtand the Force of Fire; ſo God being a Wall of Fire around his People, the greateſt Power of our mighty Enemies ſhall be conſumed, like the Stubble. O! then look upon him ſtedfaſtly, my Soul, and believe in him with a ſimple Heart. Wondrous are his Ways with his People, and paſt finding out; but at laſt all their Sorrows and Strife, by the Management of his infinite Wiſdom, muſt come to a glorious and triumphant End.

CHRIST is all and in all, Col. iii. 2.

For a Believer to receive and know Chriſt as his all, is the only Means to live truly a Life of Faith; and when he has done this, it will not be hard to reſign all other Things. To talk much of Chriſt, and make frequent uſe of his Name one to another, is commendable, if the Heart goes along with the Words; but to call upon God the Father with a filial Confidence, is alſo our Duty, and does not contradict the Apoſtle's Meaning at all, for it is only through Chriſt we can do it; and, as he ſays himſelf, the Father and he are one. Thou art my all, O gracious Lord! what then can I want? I deſire no more than to be put always in mind of this by the animating Voice of thy Spirit.

My Lord, My Life, my Love,
To thee, to thee I call;
I cannot live, if thou remove,
For thou art all in all.

Thy ſhining Grace can cheer
This Dungeon where I dwell:
'Tis Paradiſe when thou art here;
If thou depart, 'tis Hell.

The Smilings of thy Face,
How amiable they are!
'Tis Heav'n to reſt in thine Embrace,
And no where elſe but there.

Nor Earth, nor all the Sky,
Can one Delight afford;
No, not a Drop of real Joy,
Without thy Preſence, Lord.

To thee my Spirits fly
With infinite Deſire:
And yet, how far from thee I lie!
Dear Jeſus raiſe me higher.

WHatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus, giving Thanks to God, and the Father by him, Col. iii. 17. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.* 1 Cor. x. 31.

Who enough considers these Words in all his Actions, and remembers, especially when he sits down at his Table, that it is written for our Admonition; *The Idolatrous* Israelites *sat down to eat and drink, and immediately rose up to play.* Is it not Matter of Lamentation, that in these our happy and enlighten'd Times, even the Ministers of Christ should connive at, approve of, and indulge themselves or their own Houshold in the Excesses of the Age? Must not this be a Stumbling-block both to the Children of God, and the Children of this World.

It highly concerns you, O ye vain and worldly People, to try your Works by the Touchstone of these Words. Judge ye yourselves, whether your Dancings, Plays, Sports, and other darling Pleasures, can be done in the Name of our Lord Jesus Christ, and to the Glory of God? Pray consider it in Time, how you will answer for these Things before the Judge of Heaven and Earth.

But examine yourselves also, all ye that profess Religion, whether ye have truly acted up to this Rule? Have all your Doings been, and are they still to the Glory of God alone? For by this Test all your Words and Works are to be tried, and whatsoever does not tend to honour God, is worse than Vanity.

ALL that the Father giveth unto me, ſhall come to me: and him that comes to me, I will in no wiſe caſt out. And this is the Father's Will, which has ſent me, that of all which he has given me, I ſhould loſe nothing, John vi. 37. 39.

O my dear Saviour, I am alſo given unto thee, from thy Father; for lo! I come to thee. Conſequently I cannot be loſt nor caſt out by thee, becauſe thou art come to ſave, and not to condemn and reject, even the moſt wicked and hardened Sinners. For if they are loſt, it is not for being rejected by thee; but for rejecting thee: much leſs will thou reject him that believes in thee, though it be but faintly.

Not to condemn the Sons of Men
Did Chriſt the Son of God appear;
No Weapons in his Hands are ſeen,
No flaming Sword, nor Thunder there.

Such was the Pity of our God,
He lov'd the Race of Men ſo well,
He ſent his Son to bear our Load
Of Sins, and ſave our Souls from Hell.

Sinners believe the Saviour's Word,
Truſt in his mighty Name, and live;
A thouſand Joys his Lips afford,
His Hands a thouſand Bleſſings give.

But Vengeance and Damnation lies
On Rebels who refuſe the Grace;
Who God's eternal Son deſpiſe,
The hotteſt Hell ſhall be their Place.

LET every Thing that has Breath praiſe the Lord, Pſal. cl. 6.

Hypocrites praiſe the Lord when all goes well with them; but true Chriſtians do it even in Adverſity; nay, when they are moſt humbled under Afflictions, they moſt acknowledge themſelves unworthy even of the leaſt of God's Mercies, and praiſe him the more for every thing. Hence is it that good old *Baruch* ſays, Chap. ii. 18. *But the Soul that is greatly vexed, which goeth ſtooping and feeble, and the Eyes that fail, and the hungry Soul will give thee Praiſe and Righteouſneſs, O Lord.*

Nature with all her Pow'rs ſhall ſing,
God the Creator and the King:
Nor Air, nor Earth, nor Skies, nor Seas,
Deny the Tribute of their Praiſe.

Begin to make his Glories known,
Ye Seraphs that ſit near his Throne;
Tune your Harps high, and ſpread the Sound
To the Creation's utmoſt Bound.

All mortal Things of meaner Frame,
Exert your Force, and own his Name;
Whilſt with our Souls and with our Voice
We ſing his Honours and our Joys.

To him be ſacred all we have,
From the young Cradle to the Grave:
Our Lips ſhall his loud Wonders tell,
And ev'ry Word a Miracle.

FOR God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life. For God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved. He that believes on him is not condemned. John iii. 16, 17, 18.

Oh that theſe truly precious Words were ever warmly impreſs'd on our Hearts; that they were our laſt Thoughts at Night, and the firſt at our awakening in the Morning; and that by this Means they were improved in ſuch a Manner, as to make our Dying-Bed eaſy in the Evening of our Life, and to inſure our Riſing with Gladneſs in the Morning of the Reſurrection. And what more bleſſed and delightful Meditations can I daily dwell upon, than to think thus: God has loved me, even me, when I was his Enemy, and ſo loved me, that he gave me his only Son. Now he is mine indeed, and all Things are mine. 1 *Cor.* iii, 21. For he has not ſpared his own Son, but delivered him up for us all; and, being thus reconciled to him, how ſhall he not with him alſo freely give us all Things? *Rom.* viii. 32. He will never ſuffer me to periſh. He paſſed his Word for it. It is he that ſays that *I ſhall not periſh*; *I ſhall not be condemned*, but have everlaſting Life, if I believe. This will I build and depend upon to my laſt Moments, as upon an unmoveable Rock. Amen, and Amen.

O! for this Love let Earth and Skies
With Hallelujahs ring;
And the full Choir of human Tongues
All Hallelujahs ſing.

IN Chriſt we have Redemption through his Blood, even the Forgiveneſs of Sins. Col. i. 14. *Having forgiven you all Treſpaſſes. Blotting out the Hand writing of Ordinances that was againſt us, which was contrary to us, and took it out of the Way, nailing it to the Croſs.* Col. ii. 13, 14. *Therefore, ſaid he, It is finiſhed.* John xix. 30.

Then all the daily Tranſgreſſions and Infirmities of Believers, ſays a certain good Writer, are already forgiven through Chriſt; the whole Sum of them having been paid at once, and whole Chriſt, with all his Merits, having been applied to us, for our Juſtification: His Merits not only extend to our paſt, but even to our preſent and future Sins. Hence we are daily juſtified, as long as we believe in Chriſt, and for this Reaſon may have great Aſſurance and Confidence towards God through him.

Not all the Blood of Beaſts
On Jewiſh Altars ſlain,
Could give the guilty Conſcience Peace,
Or waſh away the Stain.

But Chriſt, the Heav'nly Lamb,
Takes all our Sins away;
A Sacrifice of nobler Name,
And richer Blood than they.

My Faith would lay her Hand
On that dear Head of thine,
While like a Penitent I ſtand,
And there confeſs my Sin.

My Soul looks back to ſee
The Burdens thou didſt bear,
When hanging on the curſed Tree,
And hopes her Guilt was there.

KEEP me as the Apple of the Eye, hide me under the Shadow of thy Wings. Pſal. xvii. 8. Divine Anſwer. *He ſhall cover thee with his Feathers, and under his Wings ſhalt thou truſt, his Truth ſhall be thy Shield and Buckler.* Pſal. xci. 4.

There is none, O Lord! that has more need continually to keep cloſe to thee in Prayer and Faith; and at the ſame Time none is more unable to do it, than I the leaſt of all thy Flock. O! that thou would'ſt be graciouſly pleaſed to incline and enable me to this bleſſed Work; and grant that thy good Spirit, according to his own Pleaſure, may never ſuffer me to be faint and backward in the ſame. For as much as I truly reſt by Faith, under the Wings of thy Grace, I am ſure of Defence, Power, and Comfort: But as ſoon as I wander from thee, I am in Danger of loſing theſe Privileges and falling away,

He that has made his Refuge God,
Shall find a moſt ſecure Abode;
Shall walk all Day beneath his Shade,
And there at Night ſhall reſt his Head.

Juſt as a Hen protects her Brood
From Birds of Prey that ſeek their Blood,
Under her Feathers, ſo the Lord
Makes his own Arm his Peoples Guard.

Thrice happy Man! thy Maker's Care
Shall keep thee from the Fowler's Snare,
Satan the Fowler who betrays
Unguarded Souls a thouſand Ways.

What tho' a thouſand at thy Side,
At thy right Hand ten thouſand dy'd,
Thy God his choſen People ſaves
Amongſt the Dead, amidſt the Grave.

SET thine Houſe in order, for thou ſhalt die and not live. 2 Kings xx. 1. *So teach us, O Lord, to number our Days, that we may apply our Hearts to Wiſdom.* Pſal. xc. 12.

Such as live not outwardly in open Sins, tho' they do not deny themſelves and the World, but conform in many Things to the ungodly Cuſtoms and Practices of this Age, are very often reckon'd to be good ſober Chriſtians, and perhaps much applauded for their Wiſdom and Diſcretion, in ſteering a middle Courſe, and keeping clear of the dangerous Extremes of the looſe or profane, and the ſuperſtitious or hypocritical Enthuſiaſts, who in their Ignorance and Folly pretend to tax every innocent Diverſion with Sin: But this their Wiſdom will certainly prove Folly in the Hour of Death. What Profit can they reap then from the Time that has been ſpent in dancing, gaming, and other worldly Amuſements and Pleaſures!

My Soul, come, meditate the Day,
And think how near it ſtands,
When thou muſt quit this Houſe of Clay,
And fly to unknown Lands.

And you mine Eyes, look down and view,
The hollow gaping Tomb;
This gloomy Priſon waits for you,
Whene'er the Summons come.

Oh! could we die with thoſe that die,
And place us in their ſtead;
Then would our Spirits learn to fly,
And converſe with the Dead,

PRAY without ceasing. 1 Thess. v. 17.

If we have not Grace enough, it is because we do not pray enough. For most true it is, we need not strive to move God to Compassion, and extort, as it were, the Blessings from him, by our Prayers. Very far from it. He is every Minute communicating himself to us; in every Word he holds forth Christ and every good Thing to us: But we must always have a Soul hungring after Christ, and by incessant Prayer stretch out the Hand of Faith to receive him. This is chiefly to be understood of the inward Desires and Groanings of our Spirit; but we must not omit to pour out our Supplications daily, as oft as we can, by Words, else our secret mental Prayers at last may become so secret, as to cease perhaps entirely.

Father, in the mighty Name
Of thy well-beloved Son,
One of all thy Gifts I claim,
All my Wants I speak in one,
Let me for the Promise stay,
Only give me Power to pray.

Grant me Comfort, or deny,
Visit, or from me depart,
Only let thy Spirit cry
Abba Father, in my Heart;
Abba Father would I say,
Only give me Power to pray.

ABIDE in me. John xv. 4. *Lord to whom ſhall we go, thou haſt the Words of eternal Life.* John vi. 68. For, *it is good for me to draw near to God. I have put my Truſt in the Lord God.* Pſalm lxxiii. 28.

To abide in Chriſt, who is our Righteouſneſs and Strength, and not to be moved from him, is the very Life and Power of Chriſtianity; for to know him to be our Righteouſneſs, brings Peace and Joy; which Joy in the Lord is certainly follow'd with Strength, to overcome Sin and the World, which Believers renounce the more readily, as they have found ſomething better in Chriſt. May the Lord give me Grace likewiſe immoveably to abide in him.

Chriſt is my Light, my Life, my Care,
My bleſſed Hope, my Heav'nly Prize;
Dearer than all my Paſſions are,
My Limbs, my Bowels, or my Eyes.

The Strings that twine about my Heart,
Tortures and Racks may tear them off;
But they can never, never part,
With their dear Hold of Chriſt my Love.

My God! and can a humble Child,
That loves thee with a Flame ſo high,
Be ever from thy Face exil'd,
Without the Pity of thine Eye!

Impoſſible! for thine own Hands
Have ty'd my Heart ſo faſt to thee,
And in thy Book the Promiſe ſtands,
That where thou art, thy Friends muſt be.

CHRIST has redeemed us from the Curse of the Law, being made a Curse for us: For it is written, Cursed is every one that hangeth on a Tree. That the Blessing of Abraham *might come on the* Gentiles *through Jesus Christ; that we might receive the Promise of the Spirit through Faith.* Gal. iii. 13, 14.

The Spirit of Sanctification is the Gift of Christ. Consequently there is a great Difference between moral Actions done by our own Strength, and true Sanctification of the Spirit. The latter cannot take place before the Soul truly receives Christ, and abides in him as its only Propitiation, Righteousness, and Peace; for he being first made to us of God, our Righteousness will then be made our Sanctification likewise, 1 *Cor.* i. 30. And the Kingdom, Work, and Image of God will go on best when we trust least to our own Strength; Sanctification is now become a more easy Task, and we need not be compelled to it by the Terrors of the Law, since Christ lives and works in us, and we in a Child-like Temper live henceforth to him who died for us.

The Law commands and makes us know
What Duties to our God we owe;
But 'tis the Gospel must reveal
Where lies our Strength to do his Will.

The Law discovers Guilt and Sin,
And shews how vile our Hearts have been:
Only the Gospel can express
Forgiving Love, and cleansing Grace.

CHRIST is the End of the Law for Righteouſneſs to every one that believes. Rom. x. 4.

When the Law, by its Spirituality, has condemned all our Works and Doings, convinced us of our Weakneſs, and ſlain us, it has done its Work, and has no further Buſineſs, but to be our Schoolmaſter, to bring us unto Chriſt; and being in him, the Law has no Demands upon us any more, ſince we have an abundant Righteouſneſs, beyond all that can be required by the Law, even the Righteouſneſs of God himſelf.

Lord, when my Thoughts with Wonder roll
O'er the ſharp Sorrows of my Soul,
And read my Maker's broken Laws,
Repair'd and honour'd by thy Croſs;

When I behold Death, Hell and Sin,
Vanquiſh'd by that dear Blood of thine,
And ſee the Man that groan'd and dy'd
Sit glorious by his Father's Side;

My Paſſions riſe and ſoar above,
I'm wing'd with Faith, and fir'd with Love,
Fain would I reach eternal Things,
And learn the Notes that *Gabriel* ſings.

But my Heart fails, my Tongue complains,
For want of their immortal Strains;
And in ſuch humble Notes as theſe
Muſt fall below thy Victories.

BUT the Dove found no Reſt for the Sole of her Foot, and ſhe returned unto Noah *into the Ark. Then he put forth his Hand and took her, and pulled her in to him into the Ark.* Gen. viii. 9.

Many, on their firſt awakening from Sin, apply themſelves to very hard Works and rigorous Duties, thereby expecting to find Reſt for their wounded Conſciences. But, tho' the right and diligent Uſe of all the Means of Grace is abſolutely required, yet great Care muſt be taken not to quiet ourſelves by that only. We ſhould not place any Confidence at all in our own doings, but only look for Reſt thro' the Work of the Redemption, and the Blood of Chriſt. To know ourſelves entirely juſtified by him, would ſoon fill our Hearts with Peace, nay encourage and enable us to do good Works. 2 *Chron.* xvii. 6.

In vain the trembling Conſcience ſeeks
Some ſolid Ground for Reſt,
With long Deſpair the Spirit breaks,
'Till we apply to Chriſt.

Juſt as we ſee the loneſome Dove
Bemoan her widow'd State,
Wand'ring, ſhe flies thro' all the Grove,
And mourns her loving Mate.

Juſt ſo our Thoughts from Thing to Thing,
In reſtleſs Circles rove;
Juſt ſo we droop, and hang the Wing,
When Jeſus hides his Love.

While Jeſus ſhines with quick'ning Grace,
We ſing and mount on high;
But if a Frown becloud his Face,
We faint, and tire, and die.

BY this shall all Men know that ye are my Disciples, if ye have Love one to another. John xiii. 35. *Forbearing one another in Love. Endeavouring to keep the Unity of the Spirit in the Bond of Peace. Let not the Sun go down upon your Wrath; but be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's Sake has forgiven you.* Eph. iv. 2, 3, 26, 32.

Humble Christians never affect Singularity, nor pretend to have the Preference one of another; they rather study to be of one Mind, strive not about Words, lest the general Harmony subsisting between them, and the Edification of Souls, should be hindered. Whoever judges and blames every thing, and can never agree in Words and Notions, or join in Devotion with other experienced Christians, is puffed up with Self-conceit, and will certainly make a dangerous Shipwreck; for Pride comes before a Fall.

Not diff'rent Food, or diff'rent Dress,
Compose the Kingdoms of our Lord,
But Peace, and Joy, and Righteousness,
Faith and Obedience to his Word.

When weaker Christians we despise,
We do the Gospel mighty Wrong;
For God the Gracious and the Wise,
Receives the Feeble with the Strong.

Let Pride and Wrath be banish'd hence,
Meekness and Love our Souls pursue:
Nor shall our Practice give Offence
To Saints, the Gentile, or the Jew.

WHILE the Bridegroom tarried, they all ſlumber'd and ſlept. Matt. xxv. 5. O that I may be rouſed out of my Slumber and be watchful, and ready againſt the coming of my Bridegroom.

How many are there that ſet out in good Earneſt in their Way to Heaven, and run well for ſome time, but at laſt are lulled to Reſt, and intangled again with a falſe Notion of Liberty! Even the wiſe Virgins fell aſleep. Let this be a Warning to me, O Lord! Set thou a Guard before my Eyes, Ears, and other Faculties, leſt the World ſhould enter again through theſe Avenues of the Heart. If the Spark be not ſpeedily extinguiſh'd, it will ſoon break out into a Flame: Thus Sin is of a progreſſive Nature, and its Venom ſpreads quickly and very wide, unleſs it be ſtopp'd and oppoſed in Time. Watch therefore over that unſteady Heart of mine, O thou Keeper of *Iſrael!* that as ſoon as it begins to wander from thee, I may be alarmed to flee from Sin as from a Serpent. Give me Grace to look upon every Hour as my laſt, ſo that being ever wiſely upon my Guard, I may meet thee with Joy, when my Time is run out, whenever it ſhall pleaſe thee to call me hence.

The fearful Soul that tries and faints,
And walks the Ways of God no more,
Is but eſteem'd almoſt a Saint,
And makes his own Deſtruction ſure.

Lord, let not all my Hopes be vain:
Create my Heart entirely new;
Which Hypocrites could ne'er attain
Which falſe Apoſtates never knew.

BUT while Men ſlept, his Enemy came and ſowed Tares among the Wheat. Matt. xiii. 25.

No wonder that Chriſtians loſe their Power and Strength, if the Enemy of Souls finds them aſleep. How ſoon may he gain an Advantage from without, if a ſtrict Guard is not kept within! Tho' Satan ſeems to ſleep ſometimes, and we ſhould by all Appearance be in no great Danger, it is only his Stratagem to make us careleſs. He never fails to be vigilant, and watch his Opportunity that he may offer us Battle with Advantage; and who knows but he may gain the Victory by thoſe very Sins, to which perhaps we, for many Years, had hardly any Temptation. O! how cunningly does he work? How inticing is the World? Even in lawful Things very often, the moſt dangerous Snares lie hidden. A ſingle Word that we hear may be able to diſturb our Peace. One unguarded Look is ſometimes enough to infatuate our Hearts. There is Danger on all Sides. Unleſs the Lord opens our Eyes and preſerves us on all Occaſions, each of us, even the beſt, may ſtill be overcome, and deadly hurt by Sin and the World. Satan is particularly buſy to ſift the Godly moſt of all, and having catch'd them in his Net, triumphs exceedingly over them.

O Lord ſuffer me never to fall aſleep again!

WHEREFORE in all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Prieſt in Things pertaining to God, to make Reconciliation for the Sins of the People. Heb. ii. 17. *Therefore becauſe he continues ever, he has an unchangeable Prieſthood, wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever lives to make Interceſſion for them.* Ch. vii. 24, 25.

If we have really experienced in our Hearts that Chriſt is our Brother, it will be ſuch an exceeding great Thing to us, that we ſhall be conſtrained rather to be ſilent upon, than to talk much of it. Such as only cry out, and make the greateſt Noiſe, have very often the leaſt Experience of it.

Luther on theſe Words ſays, Chriſt is the Propitiation for the Sins of the whole World, and ſo for mine too. His continual Interceſſion aboliſhes all Charges againſt me, old and new, he being able to ſave to the uttermoſt, and living FOR EVER. This is by him very emphatically repeated again. As long therefore as this laſteth, his Salvation laſteth alſo, and will be EVER ready and able to take away my Sins, and accompliſh my eternal Happineſs, in ſpite of all Obſtacles and Hindrances.

Jeſus, the King of Glory, reigns
On *Sion*'s heavn'ly Hill;
Looks like a Lamb, that has been ſlain,
And wears his Prieſthood ſtill.

He ever lives to intercede
Before his Father's Face:
Give him, my Soul, thy Cauſe to plead,
Nor doubt the Father's Grace.

HEREIN is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins. We love him, becauſe he firſt loved us. 1 John iv. 10, 19. *He that loves me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf unto him. We will come unto him, and make our Abode with him.* John xiv. 21, 23.

O what a glorious Promiſe, what Manner of Love is this! Lord, I would not exchange my Croſs and Sufferings, much leſs thy Love, for the Love and Honours of the World. Only make it more known to me, how great thy Love is, and how much thou haſt forgiven me, that I may love thee much again, and be thereby ſtill better purged from the inordinate Love of temporal Things. It is my earneſt Deſire that the Gates of my Heart ſhould be open to none but to thee, that thou alone may dwell in me. Shed thy Love abroad in my Heart, quicken and renew all the Faculties of Mind and Body, and work every thing in and for me.

O! for this Love, let Rocks and Hills
Their laſting Silence break;
And all harmonious human Tongues
The Saviour's Praiſes ſpeak.

Yes, we will praiſe thee, deareſt Lord,
Our Souls are all on flame;
Hoſannah round the ſpacious Earth
To thine adored Name.

Angels aſſiſt our mighty Joys,
Strike all your Harps of Gold;
But when you raiſe your higheſt Notes,
His Love can ne'er be told.

WHEREFORE we labour, that whether preſent or abſent, we may be accepted of him. 2 Cor. v. 9.

This indeed is the true Diſpoſition of a Soul eſpouſed to Chriſt. She has but one Care, which is to pleaſe him in all Things. And this Deſire to do his Will is as it were the Ring and the Seal of her Bridegroom, which ſhe may look upon even in the Abſence of all ſpiritual Joy, as a Token for Good, that ſhe is his Spouſe.

Ought not then this Day, O my Soul, to be a new Wedding-Day with Chriſt? He is deſirous that thou ſhould'ſt be betroth'd unto him, even now, and waits only for thy Conſent. Hearken, O Daughter, conſider and incline thy Ear; be no longer married to the World. Forget thy own People and thy Father's Houſe, and take him alone for thy Huſband; ſo ſhall the King greatly deſire thy Beauty. Wilt thou give the Refuſal to this glorious and loving Saviour? I hope not. Give it rather to the World, and reſolutely ſay, It is enough, I have done with thee, O poor World! I break the Bonds of my former Love; my Eyes and my Feet ſhall henceforth only be directed to the bleſſed and eternal City of the new Jeruſalem, where my heavenly Bridegroom reſides. And O what Need have I to be duly prepared, dreſſed and beautified, againſt his coming, and the Time of his taking me home to himſelf! Far be it from me to pleaſe the World any longer. No, no, but ſince I am betroth'd, and have given myſelf in Marriage to Chriſt, I will love him alone, and be true to him, whilſt any Drop of Blood flows in my Veins. Amen.

LET us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need. Heb. iv. 16.

O that we were all ſo wiſe as to prepare and provide ourſelves in due Time with the right Armour of Faith, before the Time of Need and Hour of Death approach. Come, my Reader, let us begin now, directly, to lay in a good Stock of Grace by continual Prayer, leſt we ſhould come too late and be undone. Behold the Encouragement of Chriſt. I am the Door, ſays he, and the Way. *John* x. 1. Chap. xiv. 6. Now by this Door you may find the Entrance into the Heart and Favour of God, Chriſt himſelf ſitting on a Mercy Seat to receive and welcome the vileſt of Sinners. And there is no drawing near to God but thro' him, and clothed in the Robes of the Righteouſneſs of our only Redeemer, Mediator and Advocate. He is the Alpha and Omega, the Beginning and the End, nay the very All in all Believers. With Chriſt they never can part; and he can never part with them.

Now we may bow before his Feet,
And venture near the Lord;
No fiery Cherub guards his Seat,
Nor double-flaming Sword.

Once 'twas a Seat of dreadful Wrath,
And ſhot devouring Flame;
Our God appear'd conſuming Fire,
And Vengeance was his Name.

Rich were the Drops of Jeſus' Blood
That calm'd his frowning Face,
That ſprinkled o'er the burning Throne,
And turn'd the Wrath to Grace.

GOD commendeth his Love towards us, in that while we were yet Sinners Chriſt died for us. Much more then being now juſtified by his Blood, we ſhall be ſaved from Wrath thro' him. For if when we were Enemies we were reconciled to God, by the Death of his Son; much more being reconciled, we ſhall be ſaved by his Life. Rom. v. 8, 9, 10.

Here we have much more Reaſon to cry out than *Moſes*. *Deut.* xxxiii. 3. The Lord loved the People. But here I muſt beſeech thee too, O Lord! that this infinite Gift of thy Son may appear to me greater and greater every Day, and that thy Love ſhining out in his Redemption may go on ſo to increaſe in my Soul, as to diſperſe all Clouds of Darkneſs, Unbelief, and hard Thoughts of thy Goodneſs. Whenever this ſlanderous Spirit tries to lift up his Head, grant that my Faith and Love may be quicken'd and ſtrengthen'd in ſuch a Manner, as heartily to praiſe thy great Love in ſpite of all his Suggeſtions. This is the chief Deſire which I offer unto thee in all my Prayers, Night and Day. The want of Faith and Love, I am ſenſible, is ſtill my greateſt Want: My Soul is like a large empty Veſſel; but I pray thee to fill it ſpeedily, notwithſtanding any Oppoſition that may be made by my unrenewed Part.

So ſtrange, ſo boundleſs was the Love
That pity'd dying Men,
The Father ſent his equal Son
To give them Life again.

Thy Hands, dear Jeſus, were not arm'd
With a revenging Rod,
No hard Commiſſion to perform
The Vengeance of a God.

THE Combat of the Flesh and the Spirit. *Gal.* v. 17. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other; so that you cannot do the Things that you would.*

Faith only puts an End to that lifeless, faint, and unprofitable Conflict under the Law; not of the Combat between the Flesh and the Spirit. The last rather begins on our believing in Christ; for till then we have not the Spirit of God, which is only given by the Gospel.

What diff'rent Pow'rs of Grace and Sin
Attend our mortal State?
I hate the Thoughts that work within,
And do the Works I hate.

No I complain, and groan and die,
While Sin and Satan reign:
Now raise my Songs of Triumph high,
For Grace prevails again.

So Darkness struggles with the Light,
'Till perfect Day arise;
Water and Fire maintain the Fight,
Until the Weaker dies.

Thus will the Flesh and Spirit strive,
And vex and break my Peace;
But I shall quit this mortal Life,
And Sin for ever cease.

THE Prosperity of Fools (the Wicked) *shall destroy them, but whoso hearkeneth unto me shall dwell safely, and shall be quiet from Fear of Evil*, Prov. i. 32, 33. *The young Lions do lack and suffer Hunger, but they that fear the Lord shall not want any good Thing*, Ps. xxxiv. 11. *For Godliness is profitable unto all Things, having Promise of the Life that now is, and of that which is to come*, 1 Tim. iv. 8.

Even the rich ones suffer Want, whereas a true Believer always has enough, and is equally rich and contented at all Times. The all-sufficient Hand of God, who supplies all Creatures, and is never shortened, is his never-failing Treasure. And, besides, having Christ, who is his All, what can he want? In Darkness and Ignorance he is his Counsellor, in Weakness his Strength. Whatever he denies him, either is not good for him, or at least not at this Time. And thus all Things, even Wants, are a real Gain and Blessing to him, for they serve, and are intended to keep him humble, to make him better acquainted with the Word of God, and excite him to be more zealous in Prayer.

Now I shall envy them no more
Who grow prophanely great,
Tho' they increase their golden Store,
And rise to wond'rous Height.

They taste of all the Joys that grow
Upon this earthly Clod!
Well, they may search the Creature thro'
For they have ne'er a God.

Shake off the Thoughts of dying too,
And think your Life your own;
But Death comes haft'ning on to you
To mow your Glory down.

ALL these Things have I kept from my Youth up, Matt. xix. 20. *They return, but not to the most High, they are like a deceitful Bow*, Hos. vii. 16.

To part with one's most secret Bosom Sin and darling Lust, is true and unfeigned Conversion, that is the right turning to Christ, for whose Sake it is as possible as needful to renounce even that which is neareſt and deareſt to us. What great Reason have we then to search our Hearts very narrowly that we may not be deceived! For we must not imagine ourselves converted, though by the Advantage of a religious Education, we may have acquired many good Habits; and give our Consent to all the sacred Truths, and are approved of by others, who either ignorantly, or in a Judgment of Charity, take us to be very good Christians. Nor is it enough to think, that all must be well, and safe, because the good Work of God once was begun, or we are still under the Drawings of his good Spirit. In this Manner a great many have miserably deluded their own Souls; and this Delusion cannot be avoided but by resolutely breaking forth, and pressing to the above-mentioned Mark. All our Awakenings will be to no Purpose, except they are improved to the resisting even unto Blood in striving against Sin. If this is not thy Case, be not deceived any longer, my dear Reader, with false Notions of such an important Work; but pull down that old Building of thy own Fancy, which will stand thee in no stead, in the Period of Death; and delay not to begin the new one with all the necessary Application in earneſt Prayers and Wrestlings, for the obtaining of the right Victory, and to be not only almost, but a Christian indeed.

THE Kingdom of Heaven is like unto a Merchantman ſeeking goodly Pearls; who when he had found one Pearl of great Price, went and ſold all that he had and bought it, Matt. xiii. 45, 46. *Therefore lay up for yourſelves Treaſures in Heaven* (not on Earth :) *for where your Treaſure is, there will be your Heart alſo*, Matt. vi. 20.

The Love of Money is the Root of all Evil. Such a dreadful Deſcription the Scripture gives of no other Vice. Who conſiders this enough? Theſe Roots lie often deeply concealed; if we do not ſearch them out to the Bottom, but ſpare and nouriſh them in the leaſt, they will ſtick faſt in our Hearts; and before the Diſpoſition of a covetous Man is truly changed to be benevolent and charitable, he cannot have a ſure Mark of his real Converſion, and of Chriſt's being the ſublime Good and Treaſure of his Heart. May the Lord refine and put us all in the right Way!

Why doth the Man of Riches grow
To Inſolence and Pride?
To ſee his Wealth and Honours flow
With every riſing Tide?

Why doth he treat the Poor with Scorn
Made of the ſelf-ſame Clay,
And boaſt as tho' his Fleſh were born
Of better Duſt than they?

Not all the Treaſures can procure
His Soul a ſhort Reprieve,
Redeem from Death one guilty Hour,
Or make his Brother live.

The Love of Gold be baniſh'd hence,
That vile Idolatry,
And ev'ry Member, ev'ry Senſe
In ſweet Subjection lie.

THIS a faithful Saying and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, of whom I am Chief. Howbeit, for this Cause I obtained Mercy, that in me first Jesus Christ might shew forth all Long-suffering, for a Pattern to them which should hereafter believe on him to live everlasting, 1 Tim. i. 15, 16.

Whoever is in himself convinced that he is a very guilty, nay, the chief of Sinners, may look upon himself also as freely justified and saved through Christ; he being come to save all Sinners without Exception, even the most enormous. They who believe this make light of no Sin, far from it; on every Motion of Sin they apply the Blood of Christ, which as it is humbling, so it cherishes in them a filial Confidence to draw near to God through Christ.

Plung'd in a Gulph of dark Despair
We wretched Sinners lay,
Without one chearful Beam of Hope
Or Spark of glimm'ring Day.

With pitying Eyes the Prince of Grace
Beheld our helpless Grief;
He saw, and (O amazing Love!)
He ran to our Relief.

Down from the shining Seats above
With joyful Haste he fled,
Enter'd the Grave in mortal Flesh,
And dwelt among the Dead.

He spoil'd the Pow'rs of Darkness thus,
And brake our Iron Chains;
Jesus has freed our captive Souls
From everlasting Pains.

THIS is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, 1 John iii. 23. *For God has ſent his Son into the World that we might live through him.* Chap. iv. 9.

The Father breaks forth, as it were, through the whole Scripture in high Praiſes of his Son. He calls out from Heaven, *This is my beloved Son, in whom I am well pleaſed, hear ye him*, Matth. xvii. 5. Nothing therefore can be more agreeable to him, than to receive this his Son, and believe his Reports. *John* xvi. 27. and on doing this we ſhall have Life; but by omitting it, we look upon him as a Liar. Unbelief therefore in him who refuſes to accept of this great Gift, is no doubt the greateſt of all Sins. O Lord teach me this, and grant me Faith.

'Why art thou ſo backward, O my poor Soul, to believe, like the reſt 'of God's Children, in Chriſt? Haſt thou not as good a Right to it as 'they have? Who can diſpute with thee this Privilege? It is the ex-'preſs Will of the Father, nay, he even commands thee to do it. Has 'he given his only Son, by an Act of inconceivable Love, to die for 'thee, to the very End that thou ſhouldſt live? O what a pleaſing Thing 'will it be to him, to put thy whole Truſt upon this his well-beloved 'Son! This would be the Joy of his Heart, more than any thing elſe. 'Therefore delay no longer to receive what his Love has offered thee; 'but firmly believe that the Father loves thee, as well as the Son.'

WORTHY is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour and Glory, and Bleſſing, Rev. v. 12.

O Lord! how mean and ſlight Notions have I often of thy great Power; by theſe I am diſcouraged, and thou art robbed of thy Praiſe: Grant, therefore, that tho' I would always be duly debaſed, and convinced of my Nothingneſs in ſuch a Manner, as never to aſcribe any Good to myſelf, or think myſelf worthy of the leaſt Thing to the Prejudice of thine Honour: Yet thy Grace and Power may at the ſame time appear to me abundantly greater than all my Sins, ſo that I may have always Encouragement enough to believe in and praiſe thy holy Name.

Come let us join our chearful Songs
With Angels round the Throne;
Ten thouſand thouſand are their Tongues,
But all their Joys are one.

Worthy the Lamb that dy'd, they cry,
To be exalted thus;
Worthy the Lamb, our Lips reply,
For he was ſlain for us.

Let all that dwell above the Sky,
And Air, and Earth, and Seas,
Conſpire to lift his Glories high,
And ſpeak his endleſs Praiſe.

The whole Creation join in one,
To bleſs the ſacred Name
Of him that ſits upon the Throne,
And to adore the Lamb.

MY Soul ſhall be ſatisfied as with Marrow and Fatneſs, and my Mouth ſhall praiſe thee with joyful Lips. Pſal. lxiii. 6. *Allelujah! for the Lord God omnipotent reigns. Let us be glad and rejoice, and give Honour to him, for the Marriage of the Lamb is come.* Rev. xix. 6.

What tends not to thy Glory, O Lord, and is not thy own Work? Whatever Appearance it may have, is it not really good and profitable? Preſerve and aſſiſt me therefore to do all Things as of thee, in thy Sight, and to thy Honour; may my Soul be ever magnifying thy Name, O my dear Redeemer and Bridegroom, and my whole Converſation be directed to thy Praiſe. Grant that my Heart and Mouth may be ever full of thy great Mercies, and overflow continually with Thankſgiving.

My God, my King, thy various Praiſe
Shall fill the Remnant of my Days;
Thy Grace employ my humble Tongue
Till Death and Glory raiſe the Song.

The Wings of every Hour ſhall bear
Some thankful Tribute to thine Ear;
And every ſetting Sun ſhall ſee
New Works of Duty done for thee.

Thy Truth and Beauty I'll proclaim,
Thy Bounty flows, an endleſs Stream;
Thy Mercy ſwift, thine Anger ſlow,
But dreadful to the ſtubborn Foe.

And who can ſpeak thy wondrous Deeds?
Thy Greatneſs all our Thoughts exceeds;
Vaſt and unſearchable thy Ways,
Vaſt and immortal be thy Praiſe.

FORSAKE not the Works of thine own Hands. Pſal. cxxxviii. 8. Divine Anſwer. *He which has begun a good Work in you, will perform it unto the Day of Jeſus Chriſt.* Phil. i. 6.

The right Way to grow in Grace is not to draw it from God, as it were, by Force, from a wrong Principle or Deſign; but firſt, to give thyſelf intirely over to thy heavenly Father thro' Chriſt, who knows what thou wanteſt, and will never forſake thee. Secondly, to abide in Chriſt, and carefully cheriſh the new Life, which, be it ever ſo weak and little now, in compariſon to the old Man, will increaſe and gradually out-grow him, as a new Skin does the old. May the Lord only give us Grace to watch againſt the oppoſite Extreme, ſo as never to be lull'd into a falſe Reſt, or a lukewarm Spirit; but to be ever diligently and ſeriouſly employed in crucifying the Fleſh, and uſing all the Means of Grace; then we need not be anxiouſly troubled for the growing of the Work of God in our Souls.

My Soul lies cleaving to the Duſt;
Lord, give me Life divine;
From vain Deſires, and every Luſt,
Turn off theſe Eyes of mine.

I need the Influence of thy Grace
To ſpeed me in thy Way,
Leſt I ſhould loiter in my Race,
Or turn my Feet aſtray.

Are not thy Mercies ſov'reign ſtill?
And thou a faithful God?
Will thou not grant me warmer Zeal
To run the heavenly Road?

THE Faſhion of this World paſſes away, 1 Cor. vii. 31.

As long as we feed on the Huſks of the World, and are in love with it, we are neither willing nor able to taſte the Comforts of the Love of God. But when Sin and the World are become an Abomination to us, and we ſtrive to get rid of them, we are fit Veſſels to receive him: Then we begin to hunger after him. And tho' we are chaſten'd by the Lord, yet is he not angry with us, but does it to embitter Sin and the World more and more to us, and to make us loath them, that we may not be condemned with the World.

Up to the Fields where Angels lie,
And living Waters gently roll,
Fain would my Thoughts leap out and fly,
But Sin hangs heavy on my Soul.

Thy wondrous Blood, dear dying Chriſt,
Can make this World of Guilt remove;
And thou canſt bear me where thou fly'ſt,
On thy kind Wings, celeſtial Dove.

O might I once mount up and ſee
The Glories of the eternal Skies,

What little Things theſe Worlds would be?
How deſpicable to my Eyes?

Had I a Glance of thee my God,
Kingdoms and Men would vaniſh ſoon;
Vaniſh as tho' I ſaw 'em not,
As a dim Candle dies at Noon.

Great All in All, eternal King,
Let me but view thy lovely Face,
And all my Powr's ſhall bow and ſing
Thine endleſs Grandeur and thy Grace.

THINE is the Kingdom, and the Power and the Glory, for ever and ever, Amen. Matt. vi. 13. *They caſt their Crowns before the Throne, ſaying: Thou art worthy, O Lord, to receive Glory, and Honour and Power,* Rev. iv. 10, 11. *Praiſe ye the Lord as much as ye can, he is ſtill higher, nay he is all, and but a little Portion is heard of him,* Eccluſ. xliii. 29—32. Job xxvi. 14.

One that is really poor in Spirit, tho' he had practiſed the Duties of the Chriſtian Life ever ſo long and ſo well, always thinks himſelf to have received but a very little Portion of Chriſt, and the Work of Sanctification hardly to be begun in his Soul. So far is he from believing he has already attained to it, that after all his beſt Actions he counts himſelf not worthy to be called by the Name of a grateful Son; he is never pleaſed with himſelf. No Degree of Holineſs will ſatisfy his Soul. He ſeeks and finds no Reſt or Comfort, but in the infinite Mercy of God, and in the Pardon of his Sins by Faith; tho' he does not divide Chriſt, but receives him in all his Offices, and gives himſelf intirely up to him without Reſerve, to be more and more ſanctified and perfected. And in this State he is ſafe indeed, he is prepared for Death, and has no Reaſon to be anxiouſly troubled for higher Degrees of Sanctification. Death might come upon him before he arrived to it; and even his very beſt, without a Senſe of God's Forgiveneſs, would not ſupport and comfort him in Death.

All the aſſembling Saints around
Fall worſhipping before the Lamb;
And in new Songs of Goſpel Sound
Addreſs their Honours to his Name.

HALLOWED be thy Name, Matt. vi. 9. *For he muſt increaſe and I muſt decreaſe*, John iii. 30. *Chriſt's* Interceſſion, John xvii. 11—19. *Holy Father, keep them through thine own Name, ſanctify them thro' thy Truth. For their Sakes I ſanctify myſelf, that they alſo might be ſanctify'd thro' the Truth.*

We muſt not only plead our own Cauſe in our Prayers, but have the Cauſe and the Glory of God at heart; intercede for all without Diſtinction, and carefully avoid that uncharitable Narrowneſs of Spirit ſo common to all Parties, by which we ſeek only our own, and ſelfiſhly labour to erect, as it were, a new Kingdom of God, even on the Ruins of others, and at their Expence. But this is not the right Communion of all Saints in the whole Univerſe.

Many are we now, and one,
We who Jeſus have put on:
Names, and Sects, and Parties fall,
Thou, O Chriſt, art All in All!

Move and actuate, and guide,
Diverſe Gifts to each divide;
Plac'd according to thy Will,
Let us all our own Work fulfil.

One the Father is with thee;
Knit us in like Unity;
Make us, O uniting Son,
One, as thou and he are one.

THY Kingdom come, Matt. vi. 10. Divine Anſwer. *Behold the Kingdom of God is within you* (and amongſt you:) Luke. xvii. 21. *The Kingdom of God is not in Word, but in Power*, 1 Cor. iv. 20. *Conſiſting in Righteouſneſs, Peace and Joy of the Holy Ghoſt.* Rom. xiv. 17.

O! how many thouſands deceive themſelves with a vain, dead Preſumption of Faith, moral Honeſty, and fine Words; whilſt the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, ſtill have the Dominion in their Hearts. Conſequently the Power of Chriſt, by which even the moſt beloved Idol is caſt down and troden under Feet, has no Place in them. O Lord help thy Children, that they may not return again to Vanity; ſome being ſtill intangled even in their old Age. May this never be my Caſe, I beſeech thee.

The Goſpel bids the Dead revive,
Sinners obey the Voice, and live:
Dry Bones are rais'd, and cloath'd afreſh,
And Hearts of Stone are turn'd to Fleſh.

This is the Word of Truth and Love,
Sent to the Nations from above;
Jehovah here reſolves to ſhew
What his almighty Grace can do.

This Remedy did Wiſdom find,
To heal Diſeaſes of the Mind.
This ſov'reign Balm, whoſe Virtues can
Reſtore the ruin'd Creature Man.

Where Satan reign'd in Shades of Night,
The Goſpel ſtrikes a heav'nly Light;
Our Luſts its wondrous Pow'r controls,
And calms the Rage of angry Souls.

THY Will be done on Earth as it is in Heaven, Matth. vi. 10. Anſwer. *God will have all Men to be ſaved, and to come to the Knowledge of the Truth: For there is one God and one Mediator betwixt God and Man, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all.* 1 Tim. ii. 4, 5. *Therefore he is not willing that any ſhould periſh, but that all ſhould come to Repentance,* 2 Pet. iii. 9. Ezek. xviii. 23, 32.

O the ineſtimable Riches of univerſal Grace! This Minute, O my diſtreſſed Soul, thou canſt lay hold on 'em, and firmly believe this Promiſe to belong even to thee, and that thy lovely Saviour is as willing as he is able to ſave thee from all thy Sins. Whatever Objections may be raiſed againſt it, and ingroſs thy Thoughts, hearken not to them, but reſolutely reject them as the moſt deteſtable Suggeſtions of the Devil, who, above all Things, fights moſt againſt Faith, knowing well enough that Unbelief is the Source of all Wickedneſs. Therefore mind him not; he is a Liar: But the Word of God may be depended upon. Hence thou mayſt confidently ſay, That I am exceedingly corrupted, is too true; but not beyond the infinite Grace and Power of God. Still I am a Man; and he being willing that no Man ſhould periſh, but that all ſhould be ſaved; this his Will is to me the ſureſt Pledge of my Juſtification, Sanctification, and Salvation. It is his Will, and it is mine too, that I ſhould be ſaved, what Enemy then can hinder it?

Lord, we confeſs our num'rous Faults,
How great our Guilt has been!
Fooliſh and vain were all our Thoughts,
And all our Lives were Sin.

But O my Soul, for ever praiſe,
For ever love his Name,
Who turns thy Feet from dang'rous Ways
Of Folly, Sin, and Shame.

LIGHT is ſown for the Righteous, and Gladneſs for the Upright in Heart, Pſal. xcvii. 11. *Unto the Upright there ariſes Light in Darkneſs; he is gracious, full of Compaſſion, and righteous*, Pſal. cxii. 4. *Therefore caſt not away your Confidence, which has great Recompence of Reward; for ye have need of Patience*, &c. *for yet a little while, and he that ſhall come will come, and will not tarry*, Heb. x. 35, 37. Iſaiah lviii. 10, 11, 12.

This ſhews that Believers are ſubject to many Changes of Joy and Sorrow. In a State of Gladneſs therefore we have Reaſon to fear; and in the Hours of Trouble and Sadneſs to entertain good Hopes. Thus we ſhall always be able to keep the happy Medium between the Extremes of Levity and Deſpair. Before a Man has a true Senſe of his own Miſeries, the Complaints and Infirmities of the Saints are often a Stumbling-block; but afterwards they will adminiſter him great Comfort. This is the Reaſon that God has revealed them in Scripture; for the Complaints of his Children and Elect, as *Luther* obſerves, give more Comfort than all their moſt heroic Actions.

Alas! it ſwells my Sorrows high,
To ſee my bleſſed Jeſus frown;
My Spirits ſink, my Comforts die,
And all the Springs of Life are down.

Yet why, my Soul, why theſe Complaints?
Still while he frowns his Bowels move;
Still on his Heart he bears his Saints,
And feels their Sorrows, and his Love.

FOR in that he himself has ſuffered, being tempted, he is able to ſuccour them that are tempted, Heb. ii. 18. *For we have not a High-Prieſt which cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin*, Ch. iv. 18.

To have this High-Prieſt and Saviour, is to believe in him, tho' in Weakneſs and Trembling. The ſenſible, ſweet and full Aſſurance of his Indwelling proceeds from the Sealing of the Spirit, which follows afterwards, and is not always experienced in a State of Darkneſs and Temptation. But the Lord diſowns us not for wanting it, but graciouſly bears with our Infirmities.

With Joy we meditate the Grace
Of our High-Prieſt above;
His Heart is made of Tenderneſs,
His Bowels melt with Love.

Touch'd with a Sympathy within,
He knows our feeble Frame;
He knows what ſore Temptations mean,
For he has felt the ſame.

He in the Days of feeble Fleſh
Pour'd out his Cries and Tears;
And in his Meaſure feels afreſh
What ev'ry Member bears.

Then let our humble Faith addreſs
His Mercy and his Pow'r,
We ſhall obtain deliv'ring Grace
In the diſtreſſing Hour.

GOD was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them; for he has made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him, 2 Cor. v. 19, 21. Col. i. 20. 1 Pet. ii. 24.

It highly concerns all Believers, who are desirous to have always Peace and Support within, to be ever sensible of their own Misery and spiritual Poverty, and so to live and rest solely and wholly in the allsufficient Atonement and Righteousness of Christ Jesus our Saviour. Disquietness and Laziness generally proceeds from Self-righteousness, and our not looking up and being indebted to him for every thing, but secretly trusting to something in ourselves.

Jesu, thou art my Righteousness,
For all my Sins were thine:
Thy Death has bought of God my Peace,
Thy Life has made him mine.

Spotless and Just in thee I am;
I feel my Sins forgiven;
I taste Salvation in thy Name,
And antedate my Heaven.

For ever here my Rest shall be,
Close to thy bleeding Side;
'Tis all my Hope, and all my Plea,
For me the Saviour dy'd!

My dying Saviour and my God,
Fountain for Guilt and Sin,
Sprinkle me ever in thy Blood,
And cleanse, and keep me clean.

NEvertheleſs I am continually with thee. Thou haſt holden me by thy right Hand. Thou ſhalt guide me with thy Counſel, and afterward receive me to thy Glory. Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee. My Fleſh and my Heart faileth, but God is the Strength of my Heart and my Portion for ever, Pſal. lxxiii. 23—26. Pſal. xvi. 18.

Babes in Religion not only long for Chriſt, but for ſenſible Communion with him; and very often they are indulged with it, that they may be weaned from the World. But thoſe of fuller Age, who have their ſenſes more exerciſed, are content to have him only, and to be adopted by him; relying more on the Word and Covenant of God, than upon ſweet Senſations of the Soul, which in Times of Trial and Temptations are often wanting.

How oft have Sin and Satan ſtrove
To rend my Soul from thee, my God?
But everlaſting is thy Love
And Jeſus ſeals it with his Blood.

Amidſt Temptations ſharp and long,
My Soul to this dear Refuge flies;
Hope is my Anchor, firm and ſtrong,
While Tempeſts blow, and Billows riſe.

The Goſpel bears my Spirits up;
A faithful and unchanging God
Lays the Foundation for my Hope,
In Oaths, and Promiſes, and Blood.

THERE is a River, the Streams whereof ſhall make glad the City of God. God is in the midſt of her, ſhe ſhall not be moved, Pſal. xlvi. 4, 5. *Ye are of God, little Children, and have overcome them; becauſe greater is he that is in you, than he that is in the World,* 1 John iv. 4. Pſal. cx. 2. Zechar. ii. 5.

True Chriſtians ſtill are ſubject to Temptations from within and without, but watching unto Prayer they do not fall by them. On the contrary, as Temptations are great Helps to diſcover their hidden Infirmities, and ſtir them up to be more cautious, ſerious, and faithful, theyare followed and rewarded with great and glorious Victories; conſequently are ſo far from being half a Fall, that they rather ſerve to keep Believers from falling. What Reaſon have we then to be afraid of Temptations, ſince every one carries a new Bleſſing along with it?

How honourable is the Place
Where we adoring ſtand,
Zion, the Glory of the Earth,
And Beauty of the Land.

Bulwarks of mighty Grace defend
The City where we dwell;
The Walls of ſtrong Salvation made,
Defy th' Aſſaults of Hell.

Truſt in the Lord, for ever truſt,
And baniſh all your Fears:
Strength in the Lord Jehovah dwells,
Eternal as his Years.

What tho' the Rebels dwell on high,
His Arm ſhall bring them low;
Low as the Caverns of the Grave,
Their lofty Heads ſhall bow.

FOR our light Affliction, which is but for a Moment, works for us a far more exceeding and eternal Weight of Glory, while we look not at the Things which are seen; for the Things which are seen are temporal, but the Things which are not seen are eternal, 2 Cor. iv. 17, 18. Therefore, *Blessed are the Dead which die in the Lord,* Note, *from henceforth: Yea, saith the Spirit, that they may rest from their Labours,* (also from all their Afflictions) *and their Works to follow them,* Rev. xiv. 13.

Some pretend to be so evangelical, as to have no longer any inward Troubles and Vexations; neither will they allow of such Prayers or other Acts of Christian Duty and Devotion as are done with any Reluctance of Heart, calling them legal and meritorious Works of our own. This would be true, if there were in a true Christian no Remains of Unbelief and Sin, which often makes him dull and heavy, and must always be overcome, as it were, by Force; tho' the Spirit be willing, and in the midst of all Troubles and Groanings longs the more after that perfect Rest above.

Our Sins, alas! how strong they be;
And like a raging Sea,
They break our Duty, Lord, to thee
And hurry us away.

The Waves of Trouble how they rise!
How loud the Tempests roar!
But Death shall land our weary Souls
Safe on the heavenly Shore.

THE Peace of God which passeth all Understanding shall keep your Hearts and Minds thro' Christ Jesus, Phil. iv. 7. Isaiah liii. 5. Col. i. 10.

As long as a Man sees no Good in himself, and yet finds every thing in Christ, his Heart enjoys a heavenly Peace. But as soon as he is puffed up, and does not seek and find his Rest and Salvation purely and solely in the Forgiveness of his Sins, he steps out into a false Road, which is full of Disquietness. These are the Words of the late pious Mr. Professor *Francke*.

Lord, how secure and bless'd are they
Who feel the Joys of pardon'd Sin!
Should Storms of Wrath shake Earth and Sea,
Their Minds have Heav'n and Peace within.

The Day glides swiftly o'er their Heads,
Made up of Innocence and Love;
And soft and silent as the Shades
Their nightly Minutes gently move.

How oft they look to th' heav'nly Hills,
Where Groves of living Pleasure grow,
And longing Hopes, and fearful Smiles,
Sit undisturb'd upon their Brow.

While wretched we, like Worms and Moles,
Lie grov'ling in the Dust below;
Almighty Grace renew our Souls,
And we'll aspire to Glory too.

THE Lord preſerves the Simple; I was brought low, and he helped me. Pſal. cxvi. 6.

He who walks in godly Simplicity and Humility, accounting his own Infirmities always the greateſt, will beſt be preſerved from being puffed up and ſifted by the Enemy of Souls. And ſurely nothing ſhould humble us more, than Juſtification by free Grace. The more we conſider and carefully cheriſh that, the more this ſimple, childlike, quiet Temper will increaſe: For ſince there is nothing in ourſelves which can be depended upon, but all muſt be freely received from Chriſt; this, at the ſame time cutting off all vain Boaſting, brings us low, ſettles our Peace on Chriſt, who is our all, and is ſure enough to be reſted upon.

It is only from thee, O my dear Saviour, I can learn true Simplicity; teach me therefore to turn mine Eye not upon others, but upon myſelf. Humble me to the uttermoſt, and faſhion me after thy own Mind, that I may be careful to avoid every thing that is contrary to Love. Keep me, O my Light, from all Self-conceitedneſs, bridle my carnal Reaſon, and pull down all vain Imaginations. Grant that my Eye may be fixed only upon that one Thing needful, which laſts eternally, and that in all my Words, Deeds and Geſtures I may always reſemble the Simplicity, Innocence, Fidelity, and Love of a little Child, *Matth.* xviii. 3.

THE Lord is my Shepherd, I ſhall not want, Pſalm xxiii. 1. He ſays it himſelf. *I am come that they might have Life, and that they might have it more abundantly. I give unto them eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my Hands*, John x. 10, 28.

The Lord being my Shepherd alſo, what can I then want? Nothing that is really good for me. The Senſe of it may ſometimes be wanting; but even this Want is the Beginning of a greater Fulneſs, and certainly works for my Good. It ſtirreth me up to pray more earneſtly: and thus my Wants drive me to the green Paſtures, and to the Brooks of freſh Waters, even to my good Shepherd, who is himſelf the beſt Food, and the Spring of living Water.

My Shepherd is the living Lord;
Now ſhall my Wants be well ſupply'd;
His Providence and holy Word
Become my Safety and my Guide.

In Paſtures where Salvation grows
He makes me feed, he makes me reſt;
There living Water gently flows,
And all the Food divinely bleſt.

My wand'ring Feet his Ways miſtake,
But he reſtores my Soul to Peace,
And leads me for his Mercy's Sake
In the fair Path of Righteouſneſs.

Tho' I walk thro' the gloomy Vale
Where Death and all its Terrors are,
My Heart and Hope ſhall never fail,
For God my Shepherd's with me there.

THE Lord is our King, he will ſave us. Iſa. xxxiii. 22. *The Lord ſtrong and mighty in Battle,* Pſal. xxiv. 8. *The Voice of Rejoicing and Salvation is in the Tabernacles of the Righteous, the right Hand of the Lord does valiantly,* Pſal. cxviii. 15. *Therefore I can do all Things thro' Chriſt which ſtrengtheneth me,* Phil. iv. 13. *For here is* Emanuel, *Iſa.* viii. 10.

No Victory without a Combat, and Combats ſometimes are attended with dangerous Wounds; but this only humbles us, and makes us more circumſpect. Abide therefore always in the Wounds of Jeſus, which will certainly make thee whole and ſtrong in Faith, ſo as to baffle all the Aſſaults of thine Enemies, and gladly to ſing in thy Tabernacle, *Thanks be unto God, who always cauſes us to triumph in Chriſt,* 2 Cor. ii. 14.

Whence do our mournful Thoughts ariſe!
And where's our Courage fled?
Has reſtleſs Sin and raging Hell
Struck all our Comforts dead?

Have we forgot th' almighty Name
That form'd the Earth and Sea?
And can an all-creating Arm
Grow weary or decay!

Treaſures of everlaſting Might
In our Jehovah dwell;
He gives the Conqueſt to the Weak,
And treads their Foes to Hell.

The Saints ſhall mount on Eagles Wings,
And taſte the promis'd Bliſs,
'Till their unwearied Feet arrive
Where perfect Pleaſure is.

THE Lord hath delivered my Soul in Peace, Pſal. lv. 19.

O Lord give me Grace always to ſeek and find Reſt for my Spirit and Conſcience in thy Wounds, and never yield to the Condemnation of the Law; but to be as ready on the other hand to mortify the Deſires of the Fleſh, ſo as to fall neither into ſlaviſh Fear and Diſtruſt, nor into carnal Reſt and Security, but to make good Uſe both of the Law and the Goſpel in its Turn, and ſo to adorn myſelf continually, that I may be ready to follow thy Call to the Place of everlaſting Reſt, without any further Warning.

Jeſus, I throw my Arms around,
And hang upon thy Breaſt;
Without a gracious Smile from thee,
My Spirit cannot reſt.

Oh! tell me that my worthleſs Name
Is graven on thy Hands;
Shew me ſome Promiſe in thy Book,
Where my Salvation ſtands.

Give me one kind aſſuring Word,
To ſink my Fears again,
And chearfully my Soul ſhall wait
Her threeſcore Years and ten.

THE Lord bleſs thee and keep thee; the Lord make his Face to ſhine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee; and give thee Peace, Numb. vi. 24, 25, 26. *Peace I leave with you, my Peace I give unto you, not as the World gives, give I unto you. Let not your Heart be troubled, neither let it be afraid. I will not leave you comfortleſs; I will come to you*, John xiv. 27, 28. *In the World ye ſhall have Tribulation, but be of good cheer, I have overcome the World*, Chap. xvi. 33.

Being ſtill in the World, we cannot be without Trouble; nay out of Chriſt, every Thing cauſes Trouble. But that we ſhould not be weighed down by it, he ſays, *Abide in me; in me ye have Peace:* This carrieth us ſafely through all Tribulations. O Lord, grant that I may ever be found in the ſtrong Hold of thy Wounds, and enjoy Peace amidſt all the Troubles of this World.

Bleſs'd be the Father and his Love,
To whoſe celeſtial Source we owe
Rivers of endleſs Joy above,
And Rills of Comfort here below.

Glory to thee, great Son of God,
From whoſe dear wounded Body rolls
A precious Stream of vital Blood,
Pardon and Life for dying Souls.

We give thee, ſacred Spirit, Praiſe,
Who in our Hearts of Sin and Woe
Makes living Springs of Grace ariſe,
And into endleſs Glory flow.

THE Lord do that which ſeems him good, 2 Sam. x. 12.

A Chriſtian ſtill feels the Motions of Self-will, and conſequently of Sin in his Heart. And if it be aſked, How can Chriſt and Sin dwell together in one Heart? The Anſwer is, As a King and Rebels in one Kingdom or Town. He does not agree or correſpond with them, but ſubdues them, and maintains Peace. But where Self-will has the Dominion, there is nothing but Trouble and Confuſion; for unſanctified Paſſions and a bad Conſcience not only are inward Torturers, but often turn to our great Diſadvantage, even in worldly Affairs; whereas in the Blood of Chriſt we have a good Conſcience, Abundance of Peace, and can be content and happy in the moſt indifferent outward Circumſtances.

Take great heed, therefore, O my dear Chriſtian, never to be led by thy own Spirit, were it even in ſuch Things as ſeem to bring Glory to God, if it is not of his own Appointment. Our Hearts ſometimes are very deceitfully deſirous of what pleaſes ourſelves, while we pretend to ſeek God's Glory; and were we not croſſed in theſe our Deſigns, they would prove a great Burden to our Life. Bleſſed is he, who not only prays with his Lips, but is heartily willing alſo that nothing but the Will of the Lord ſhould be done in every thing. It is he alone that underſtands what may be good or dangerous to our ſpiritual or temporal Circumſtances. We being often blinded and drawn by our Luſts, are too much inclined to chooſe at random what would be perhaps moſt detrimental.

THE Lord will regard the Prayer of the Deſtitute, and not deſpiſe their Prayers, Pſal. cii. 17. *They looked unto him and were lightened, and their Faces were not aſhamed*, Pſal. xxxiv. 5. See alſo the Inſtance of the Woman of *Canaan*, Matth. xv. 21—28. And what Chriſt ſays, *Luke* xi. 5—13. Ch. xviii. 1—8. Likewiſe of toſſed Veſſel, *Matth.* viii. 24—27.

The Load of outward and inward Affliction is not always prayed away with a few Words, or in a few Days. Sometimes it is neceſſary even to wreſtle with God, and be very inſtant too; how elſe could Faith and Patience be exerciſed! If therefore the Trials are ſharp and laſting, it is not to weaken our Faith; but to ſtir us up to be more inſtant zealous in Prayer and the right Uſe of the Word of God; and by this Means, to be ſo much more glorioufly delivered and ſtrengthened in Faith: For whatever God ſends upon us, it is not for the leſſening, but for the increaſe of our Faith.

God is the Refuge of his Saints,
When Storms of ſharp Diſtreſs invade;
Ere we can offer our Complaints,
Behold him preſent with his Aid.

Let Mountains from their Seats be hurl'd
Down to the Deep, and buried there;
Convulſions ſhake the ſolid World,
Our Faith ſhall never yield to Fear.

Loud may the troubled Ocean roar,
In ſacred Peace our Souls abide,
While ev'ry Nation, ev'ry Shore
Trembles and dreads the ſwellin Tide.

I Dwell in the high and holy Place, with him alſo, that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones. For I will not contend for ever, neither will I be always wroth, for the Spirit ſhould fail before me, and the Souls which I have made, Iſaiah lvii. 15, 16.

To inſiſt too much upon the ſenſible Joy of Faith, might produce a wrong Joy, and make weak Souls weaker ſtill. Many a ſincere Chriſtian's Heart is like a Bottle of a very narrow Paſſage, which can receive the Dew of heavenly Comfort only by little Drops. But doſt thou feel thyſelf quite naked and void of all good, Chriſt will ſurely cover thee with the Robes of Righteouſneſs. Go intirely out of thyſelf, looking only to him for every thing; and whatever Gift of Joy, Peace and Holineſs, may be given thee, truſt not to them, but to Chriſt alone. This will make thee ſure, and keep thy Heart at reſt.

Thus ſaith the high and lofty one,
I ſit upon my holy Throne;
My Name is God, I dwell on high;
Dwell in my own Eternity.

But I deſcend to Worlds below,
On Earth I have a Manſion too;
The humble Spirit and contrite
Is an Abode of my Delight.

The humble Soul my Words revive,
I bid the mourning Sinner live;
Heal all the broken Hearts I find,
And eaſe the Sorrows of the Mind.

ONE of the Soldiers with a Spear pierced his Side, and forthwith came thereout Blood and Water, John xix. 34.

Here the Fountain of Grace and Salvation is opened for cleanſing us from all Sin and Uncleanneſs. If thou only canſt and will acknowledge and accuſe thyſelf in every thing (Sins and Duties) to be a Tranſgreſſor, and humbly deſireſt to be ſprinkled and waſhed by the Blood of Chriſt, thou canſt do enough, and art bleſſed indeed, *Math.* v. 6. *Heb.* ix. 13. 14.

My Saviour's pierced Side
Pour'd out a double Flood;
By Water we are purified,
And pardon'd by the Blood.

Look up my Soul to him
Whoſe Death was thy Deſert,
And humbly view the living Stream
Flow from his breaking Heart.

There on the curſed Tree
In dying Pangs he lies,
Fulfils his Father's great Decree,
And all our Wants ſupplies.

Thus the Redeemer came
By Water and by Blood:
And when the Spirit ſpeaks the ſame
We feel his Witneſs good.

Lord, cleanſe my Soul from Sin,
Nor let thy Grace depart;
Great Comforter abide within,
And witneſs to my Heart.

SATAN has desired to have you, that he may sift you as Wheat; but I have prayed for thee, that thy Faith fail not, Luke xxii. 31, 32. *Yet shall not the least Grain fall upon the Earth.* Amos ix. 9. For, *I will keep thee from the Hour of Temptation,* Rev. iii. 10.

Sometimes we may imagine ourselves to be divinely convinced of the Will of God, both by seeming outward Providences and inward Persuasions of Faith; and yet it is possible that the Siftings of Satan are at the bottom; however the Lord will over-rule him at last, and order all Things to the best for his People. May the Lord make us watchful against our own Spirit, and against the Evil one, especially when he is transformed into an Angel of Light, that it may not be in his Power to sift us.

In vain the baffled Prince of Hell
His curſed Projects tries;
We that were doom'd his endleſs Slaves
Are raiſed above the Skies.

Jeſus the Lord ſhall guard me ſafe
From ev'ry ill Deſign;
And to his heav'nly Kingdom keep
This feeble Soul of mine.

God is my everlaſting Aid,
And Hell ſhall rage in vain;
To him be higheſt Glory paid,
And endleſs Praiſe. Amen.

WHOSE adorning, let it not be that outward adorning of plaiting the Hair, and of wearing of Gold, &c. But let it be the hidden Man of the Heart, in that which is corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price, 1 Pet. iii. 3, 4. *In Reſt ſhall ye be ſaved, in Quietneſs and Confidence ſhall be your Strength,* Iſaiah xxx. 15.

A Chriſtian's beſt Accoutrements and feſtival Cloaths, in which he daily celebrates his Sabbath, is called, *Col.* iii. 10, 12, 14. the new Man, Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering, and above all, Charity. Theſe are our Ornaments we ſhall be dreſſed and adorned with. What doſt thou adorn moſt, Body or Soul? "O thou meek and quiet Lamb of God, juſtly I bluſh before thee, when I conſider my Impatience, tho' I am never innocent, like thee. I humbly beſeech thee to forgive me theſe my Tranſgreſſions, ſince thou haſt made ſufficient Atonement for all by thy meritorious Silence. But deliver me from this choleric, hot, and peeviſh Temper alſo, and give me Grace in all inward and outward Troubles, to have that long-bearing Mind which was in thee. Make me daily more and more like a Lamb; that on all Occaſions, grievous or joyful, I may be duly compoſed, and ſhew that excellent heavenly Ornament of a meek and quiet Spirit, not in many Words, but in reality and Power. Amen."

Giver of Concord, Prince of Peace,
Meek, Lamb-like Son of God,
Bid our unruly Paſſions ceaſe,
And quench them with thy Blood.

O let us find the ancient Way
Our wond'ring Foes to move,
And force the heathen World to ſay,
"See how theſe Chriſtians love!"

DEATH is ſwallowed up in Victory. O Death, where is thy Sting? O Grave, where is thy Victory? Thanks be to God, who giveth us the Victory through our Lord Jeſus Chriſt, 1 Cor. xv. 54.—57.

O gracious Lord, I know and receive thee as my Redeemer, and rely on thy Death in ſome meaſure; But alas! I do not know thee yet as I ought, and am far from being ſtrong and firm enough, ſince I am frightened ſtill at the Thoughts of Death. Grant therefore, that by all thy Providences, Trials and Deliverances I may be ſo eſtabliſhed in Faith on thy Word, as to prevail againſt all Darkneſs and Fears; that at laſt I may be enabled with humble Boldneſs, to look Death in the Face, and really find it ſwallowed up in Victory by thy meritorious Death.

O for an overcoming Faith
To chear my dying Hours,
To triumph o'er the Monſter Death,
And all his frightful Pow'rs!

Joyful with all the Strength I have,
My quiv'ring Lips ſhould ſing,
Where is thy boaſted Vict'ry, Grave?
And where the Monſter's Sting?

If Sin be pardon'd, I'm ſecure,
Death has no Sting beſide;
The Law gives Sin its damning Pow'r;
But Chriſt my Ranſom dy'd.

Now to the God of Victory
Immortal Thanks be paid,
Who makes us Conqu'rors while we die,
Through Chriſt our living Head.

BROAD is the Way that leadeth to Deſtruction, and many there be which go in thereat: But, *narrow is the Way which leadeth unto Life, and few there be that find it*, Matth. vii. 13, 14.

This ſounds too harſh in the Ears of the old Man, who would not have the Law made uſe of in theſe Goſpel Times, either to the converted or unconverted; and yet to the old Man the Law, and not the Goſpel, properly belongs. St. *Paul*, that great Preacher of the Goſpel, made uſe of the Law to rouſe unconverted *Felix* from his Security, (*Acts* xxiv. 25.) and to warn the converted *Romans* from falling into it again, *Rom.* viii. 13. For Chriſtians are ſtill in the Fleſh, which muſt be reſtrained by the Law; the Goſpel is deſigned only for the Spirit; not for the Fleſh. O Lord, keep the Fleſh always within due Bounds in the narrow Way that it may never be nouriſhed by the Food of the Spirit.

Which Way doſt thou walk? Examine thyſelf, Is it the narrow Way? Art thou quite ſure of it? Venture not to go on any further at random. It is Matter of great Conſequence; if thou will be ſafe, try better for it, thou mayſt eaſily be deceived. Alas! thou art ſurely in the broad Way to Deſtruction, if thou ſtill loveſt and art conformed to the World. Art thou but indifferently with regard to the Things of God, reliſhing more the Vanities, Pleaſures, Companies, Treaſures, and Honours of this World, thou art not in the good narrow Way that leads unto Life. O conſider this well, and ſtop ſhort, before it is too late, and thou drop into the bottomleſs Pit of Perdition.

Strait is the Way, the Door is ſtrait,
That leads to Joys on high;
'Tis but a few that find the Gate,
While Crowds miſtake and die.

THE Desire of our Soul is to thy Name and to the Remembrance of thee, Isaiah xxvi. 8. *My Soul followeth hard after thee,* Psal. lxiii. 8. Cantic. ii. 4.

Dost thou give thyself intirely to me, O my heavenly Bridegroom; it is but reasonable I should grant thee thy Desire also, and give myself intirely up to thee again, that each may have a true Delight in the other. Here, I offer therefore all that I have, Body, Soul and Spirit, with all the Faculties and Senses belonging to the same, do I subscribe myself for ever to be thy own, if thou wilt be pleased to accept of this my poor and little all.

Infinite Pity touch'd the Heart
Of the eternal Son;
Descending from the heav'nly Court,
He left his Father's Throne.

His living Pow'r, and dying Love,
Redeem'd unhappy Men,
And rais'd the Ruins of our Race
To Life and God again.

To thee, dear Lord, our Flesh and Soul
We joyfully resign;
Bless'd Jesus, take us for thy own,
For we are doubly thine.

Thine Honour shall for ever be
The Business of our Days,
For ever shall our thankful Tongues
Speak thy deserved Praise.

A Man's Heart deviſeth his Way, but the Lord directs his Steps, Prov. xvi. 9. *There are many Devices in a Man's Heart, nevertheleſs the Counſel of the Lord, that ſhall ſtand*, Chap. xix. 21.

Many pretend to have a clean Heart and a good Will, whilſt they harbour fooliſh and conſequently unclean Deſigns in their Boſoms. It is ſaid, a good Man brings forth good Things out of the good Treaſure of the Heart; and it is very true; but obſerve, that it is ſaid, *out of the good Treaſure* of the Heart (which is the new Man,) and not ſimply out of the Heart, for there alſo ſtill dwells the old Man and evil Treaſure of Sin and Corruption, which freely ſprings up, like the Weeds.

Lord, ſend thy Spirit down to write
  Thy Law upon my Heart!
Nor let my Tongue indulge Deceit,
  Nor act the Liar's Part.

From Vanity turn off my Eyes,
  Let no corrupt Deſign,
Nor covetous Deſires ariſe
  Within this Soul of mine.

Order my Footſteps by thy Word,
  And make my Heart ſincere;
Let Sin have no Dominion, Lord,
  But keep my Conſcience clear.

Make me to walk in thy Commands;
  'Tis a delightful Road;
Nor let my Head, or Heart, or Hands,
  Offend againſt my God.

THE Troubles of my Heart are enlarged, O bring me out of my Diſtreſſes, Pſal. xxv. 17. Divine Anſwer. *The Sacrifices of God are a broken Spirit; a broken and a contrite Heart, O God, thou will not deſpiſe,* Pſal. li. 17.

Some take great pains to warn and caution others exceedingly againſt Contrition and inward Trouble of Heart. But whoever, without having ſuch a broken Heart, deſires nothing but the Comforts of the Goſpel, makes light of Sin, and will make a dangerous Shipwreck at laſt. For in this World we have Trouble, not only in the Beginning, but alſo in the Progreſs of our Chriſtian Courſe. Neither does it any harm, but it humbles deeply, and drives us to Chriſt, to ſeek and find Comfort in him; conſequently godly Sorrow and holy Mourning are not looked upon, and truſted to, as meritorious Works, by no Means. It is only Chriſt, who by his Merits has recovered us from Sin and Wrath, who can be relied upon. May the Lord prepare and make us evermore fit duly to receive his Goſpel, that we may never trifle and make light with this holy Thing.

Where are the Mourners (ſays the Lord)
That wait and tremble at my Word?
That walk in Darkneſs all the Day!
Come, make my Name your Truſt and Stay.

The ſofteſt Couch that Nature knows
Can give the Conſcience no Repoſe:
Look to my Righteouſneſs and live;
Comfort and Peace are mine to give.

UPON thy Right-hand did ſtand the Queen in Gold of Ophir. The King's Daughter is all glorious within, her Clothing is wrought Gold. Hearken, O Daughter, and conſider and incline thine Ear. Forget alſo thine own People and thy Father's Houſe, ſo ſhall the King greatly deſire thy Beauty: for he is thy Lord, and worſhip thou him, Pſalm xlv. 10, 11, 12. 14.

Obſerve, O my Soul! that thy celeſtial Bridegroom does not require any Ornament, Merit, Worthineſs and Beauty of thy own: No, he will waſh thee himſelf with his Blood, he will adorn thee and make thee truly amiable to himſelf and to his Father. O! ſweet and eternal Truth! *He has loved and waſhed me alſo from my Sins in his own Blood.* He has, and I have in him, a more than angelical Beauty. O! the unſpeakable Fairneſs of this Bridegroom and his Spouſe! Why ſhould I not cleave to him alone, and love him above all others?

The King of Saints, how fair his Face,
Adorn'd with Majeſty and Grace!
He comes with Bleſſings from above,
And wins the Nations to his Love!

At his Right-hand our Eyes behold
The Queen array'd in pureſt Gold;
The World admires her heav'nly Dreſs,
Her Robe of Joy and Righteouſneſs.

He forms her Beauties like his own,
He calls and ſeats her near his Throne:
Fair Stranger, let thine Heart forget
The Idols of thy native State.

So ſhall the King the more rejoice
In thee the Fav'rite of his Choice;
Let him be lov'd and yet ador'd,
For he's thy Maker and thy Lord.

THEY that are Chriſt's have crucified the Fleſh with the Luſts and Affections thereof, Gal. v. 24.

Luther on theſe Words ſays; 'Although the Fleſh is alive ſtill, and 'frequently ſtirs, yet it cannot fulfil its Deſires, becauſe it is faſten'd to 'the Croſs:' With the cruciſying of the Fleſh we have to do as long as we live. This is the Croſs we are to take up daily, and which either prevents many outward Croſſes, or at leaſt yields great Comfort under it.

The Croſs being an extraordinary good Means to experience the Sweetneſs of the Word of God, thou muſt always be ready and prepared for it, O my Soul. And if none comes from without, take care to break thy own Will in every thing. Painful and hard as this may ſeem to be at firſt, yet it will certainly very ſoon grow eaſier and be Matter of real Joy. Bleſſing and Peace will attend thy Ways and Steps, that thou ſhalt glorify God for having been reſigned and guided, not by thy own, but his Good-will and Pleaſure. Self-will on the other hand creates nothing but Vexation, Trouble and Uneaſineſs. It is puniſhed by itſelf, deprives us of all real Bleſſings, and therefore deſerves, and is beſt to be broke and crucified in its firſt Motions.

THE *Thorns*, of the Cares, the Riches, and the Pleaſures of Life, *ſpring up with it, and choked it*, Luke viii. 7. *Therefore break up your fallow Ground, and ſow not among the Thorns*, Jerem. iv. 3. Of good and uſeful Thorns, ſee *Hoſ.* xi. 6.

Thoſe, who by the Power of Chriſt faithfully pluck up the leaſt Thorn of Sin without Delay, can happily avoid many great Struggles. It is by this Means that the Fleſh is weakened, the Spirit ſtrengthened, and conſequently the Combat made eaſier. But to come off without any Struggle or Conflict at all, is impoſſible, as long as we carry our Enemy, the Fleſh, about us, which is ever oppoſing all what is good.

Of ſuch Thorns as prick the luſtful Fleſh, our noble Spirit gathers the ſweeteſt Roſes; but thoſe Gardens of Roſes which gratify the Fleſh, bring ſuch Thorns as will certainly ſoon kill the Spirit. Chooſe therefore whatever thou pleaſeſt, Thorns muſt be choſen, who either hurt the Fleſh, or the Spirit. But I hope thou wilt be wiſe enough to pluck out the leaſt Thorns of ſinful Luſts before they are grown up to a whole Hedge; which would greatly increaſe thy Trouble and Pains, and make thee ſuffer and pay dear enough for ſo ſhort and poor a Pleaſure.

AND account that the Long-ſuffering of our Lord is Salvation, 2 Pet. iii. 15.

That even Believers, conſidering their preſent weak Condition, may account this Long-ſuffering of the Lord their Salvation, and bear with others alſo; ſometimes the Work of Renovation is not of ſo quick a Growth.

And are we Wretches ſtill alive!
And do we yet rebel!
'Tis boundleſs, 'tis amazing Love,
That bears us up from Hell!

The Burden of our weighty Guilt
Would ſink us down to Flames,
And threat'ning Vengeance roll above,
To cruſh our feeble Frames.

Almighty Goodneſs cries, Forbear,
And ſtraight the Thunder ſtays:
And dare we now provoke his Wrath,
And weary out his Grace?

Lord, we have long abus'd thy Love,
Too long indulg'd our Sin,
Our aking Hearts e'en bleed to ſee
What Rebels we have been.

No more, ye Luſts, ſhall ye command,
No more will we obey;
Stretch out, O God, thy conqu'ring Hand,
And drive thy Foes away.

IT is of the Lord's Mercies that we are not consumed, because his Compassions fail not. They are new every Morning; great is thy Faithfulness. For the Lord will not cast off for ever. But though he cause Grief, yet will he have Compassion according to the Multitude of his Mercies: For he does not afflict willingly, nor grieve the Children of Men, Lament. iii. 22, 31, 32, 33. Heb. xii. 11. *Now no Chastening for the present seemeth to be joyous,* &c.

Though our Sins be forgiven, Chastisements may be inflicted upon us nevertheless; but it proceeds from Affection and not from Anger. These by our Weaknesses are laid open to us and lessened. For as much as we feel our Infirmities and are desirous of Help, our Hearts are empty Vessels which Christ is willing to fill up with his Grace. And though thy Wants were never so great and particular, be not discouraged, but rather say; O Lord, here I bring thee a very large Vessel, which to fill it up, very much Grace and Power will be required; but thy Love and Faithfulness have engaged to supply even our greatest Wants.

Lord, if thy Saints deserve Rebuke,
Thou hast a gentle Rod;
Thy Providences and thy Book
Shall make them know their God.

Blest is the Man thy Hands chastise,
And to his Duty draw:

Thy Scourges make thy Children wise,
When they forget thy Law.

But God will ne'er cast off his Saints,
Nor his own Promise break;
He pardons his Inheritance
For their Redeemer's sake.

THE Love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live ſhould not henceforth live unto themſelves, but unto him who died for them and roſe again, 2 Cor. v. 14, 15.

If the Love and Power of Chriſt ſhall conſtrain us, we muſt needs be always meditating and relying on him and his Death. This will cut off all Workings of our own, and make room for Chriſt to work every thing in us and through us. O Lord, may thy Love on the Croſs fire my frozen Heart alſo, that once I may begin to love and to praiſe thee purely and fervently, and to offer my whole Life up to thee as an intire Sacrifice of Love.

Raiſe your triumphant Songs
To an immortal Tune;
Let the wide Earth reſound the Deeds
Celeſtial Grace has done.

Sing how eternal Love
Its chief Beloved choſe;
And bid him raiſe our wretched Race
From their Abyſs of Woes.

Now Sinners dry your Tears,
Let hopeleſs Sorrows ceaſe;
Bow to the Sceptre of his Love,
And take the offer'd Peace.

Lord, we obey thy Call;
We lay a humble Claim
To the Salvation thou haſt brought,
And love and praiſe thy Name.

BUT the greateſt of theſe is Charity, Love, 1 Cor. xiii. 13. *Therefore let all your Things be done with Love*, Chap. xvi. 14. In caſe they ſhall be done in God, who is Love, and ſhall follow us, and be rewarded eternally. *Owe no Man any Thing, but to love one another*, Rom. xiii. 8.

The Debt of Love can never be diſcharged by Alms-givings, or greater Acts of Charity. Having done all theſe, we ſtill owe ourſelves and our whole Subſtance to God, to offer it up to his Service whenever he ſhould be pleaſed to require it of our Hands; for we can call nothing our own. Whatever we reſerve as our own againſt his Will, is laid up as a great Treaſure of Trouble and Vexation, which gives much more Uneaſineſs than Comfort to our Minds.

O let thy Love our Hearts conſtrain!
Jeſus the Crucified,
What haſt thou done our Hearts to gain!
Languiſh'd, and gron'd, and died!

Who would not now purſue the Way
Where Jeſus' Footſteps ſhine?
Who would not own the pleaſing Sway
Of Charity divine?

Love is the Grace that keeps her Pow'r,
In all the Realms above;
There Faith and Hope are known no more,
But Saints for ever love.

SIN is a Reproach to any People, Prov. xiv. 34.

Be not deceived therefore with falſe Notions of Faith. Where there is true Faith, no Sin has Dominion. A Man having no Feeling of the deſperate Wickedneſs of his Heart, may imagine to have Faith enough; but being once convinced of that, he ſoon perceives that it is the hardeſt thing in the World to believe. It requires the ſame Power by which Chriſt was raiſed from the Dead. St. *Paul* moſt emphatically deſcribes it with ſix remarkable Words, *Eph.* i. 19, 20. How then can any Man think it an eaſy Matter to believe? O the dreadful Blindneſs and Security which all the World runs into! May the Lord open their Eyes!

Lord, how ſecure my Conſcience was,
And felt no inward Dread!
I was alive without the Law,
And thought my Sins were dead.

My Hopes of Heav'n were firm and bright;
But ſince the Precept came
With a convincing Pow'r and Light,
I find how vile I am.

I'm like a helpleſs Captive ſold,
Under the Pow'r of Sin;
I cannot do the Good I would,
Nor keep my Conſcience clean.

My God, I cry with ev'ry Breath
For ſome kind Pow'r to ſave,
To break the Yoke of Sin and Death,
And thus redeem the Slave.

SEEING we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight and the Sin which does so easily beset us, and let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, Heb. xii. 1, 2.

This Sin is the old Man, and consequently does not mean only that which is outwardly in the World, but which we carry about in our Bosoms. According to St. *Paul* and the whole Tenor of the Scripture, the Christian Warfare consists in putting off of the old, and putting on the new Man. Therefore it is not a strange thing for Christians still to have Conflicts, nay their whole Life is engaged therein; and he that has no Experience of it, either is a very rash and ignorant Man, or an indolent and slothful Christian.

Blest are the Undefil'd in Heart,
Whose Ways are right and clean;
Who never from thy Law depart,
But fly from every Sin.

Blest are the Men that keep thy Word,
And practise thy Commands;
With their whole heart they seek the Lord,
And serve thee with their Hands.

Great is their Peace who love thy Law;
How firm their Souls abide:
Nor can a bold Temptation draw
Their steady Feet aside.

Then shall my Heart have inward Joy,
And keep my Face from Shame,
When all thy Statutes I obey,
And honour all thy Name.

THE Time is ſhort, 1 Cor. vii. 29. Therefore *redeem the Time*, Eph. v. 16. *For we have here no continuing City, but we ſeek one to come*, Heb. xiii. 14.

A Chriſtian is only covetous of Time, always to lay up ſomething for Eternity; but not greedy of Money, or given to other Luſts. It grieves him rather, when he feels ſomething of this againſt his Will. He is content to have little of temporal Things, and even to ſuffer Loſſes in theſe, if he can but gain ſomething for the Life to come. This he chiefly aims at in his Trade and Converſation, looking upon himſelf in this World only as a Traveller in an Inn.

Why ſhould this Earth delight us ſo?
Why ſhould we fix our Eyes
On theſe low Grounds where Sorrows grow,
And ev'ry Pleaſure dies?

While Time his ſharpeſt Teeth prepares
Our Comforts to devour,
There is a Land above the Stars,
And Joys above his Pow'r.

Nature ſhall be diſſolv'd and die,
The Sun muſt end his Race,
The Earth and Sea for ever fly
Before my Saviour's Face.

When will that glorious Morning riſe?
When the laſt Trumpet ſound,
And call the Nations to the Skies
From underneath the Ground?

WE then that are ſtrong, ought to bear the Infirmities of the Weak, and not to pleaſe ourſelves, Rom. xv. 1. *Conſidering thyſelf leſt thou alſo be tempted,* Gal. v. 1. *Who art thou that judgeſt another Man's Servant?* Rom. xiv. 4.

Extraordinary Quickenings and Strengthenings being often followed by particular Temptations, Conflicts and Sufferings, require a particular Watchfulneſs, if we would be earneſt not to provoke the Lord to viſit us with ſore Puniſhments for our Carleſneſs. Fear therefore, rejoice with Trembling and ſecure thyſelf from falling, by tempering thy Joy with true Humility and Gentleneſs towards the Faults of others.

Be never ſo high-minded, O Man! at the Miſcarriages of others, as to think thou wouldſt not do ſo, ſhould it happen to be thy Caſe: For if God does not hold thee up himſelf, thou wilt ſurely make greater Miſtakes. Therefore thou hadſt better not look upon others, but upon thyſelf: and for fear of falling, be continually watchful in Prayer. A great many would not have fallen ſo deep had they been truly humble and more charitable in judging of others. He who exalteth himſelf above others, and does not bear with the Weak, is ſometimes humbled and debaſed under the very weakeſt of all. Bear therefore, ſince God bears with thee: And he that bears moſt with others, ſhews the greateſt Strength.

THOU art my Rock and my Fortreſs; therefore for thy Name's Sake lead me and guide me, Pſal. xxxi. 4. *They ſhall come with Weeping, and with Supplications will I lead them: I will cauſe them to walk by the Rivers of Waters in a ſtraight Way, wherein they ſhall not ſtumble; for I am a Father to Iſrael,* Jer. xxxi. 9.

He that comes in this manner, will certainly be led of God. Now, O Lord, I am blind, and heartily deſire alſo to be directed by thee alone in all my Ways and Steps, in great and little things. Suffer me never to follow my own Spirit and natural Inclinations, whatever good Appearance they may have. Be pleaſed to croſs them continually, and give me Grace to reſiſt the leaſt Motions of Self-Will alſo without Delay, that nothing may overcome and cauſe me afterwards an invincible or even a ſorer Conflict.

Thou art my Portion, O my God;
Soon as I know thy Way,
My Heart makes haſte t'obey thy Word,
And ſuffers no Delay.

If once I wander from thy Path,
I think upon my Ways.
Then turn my Feet to thy Commands,
And truſt thy pard'ning Grace.

Now I am thine, for ever thine;
O ſave thy Servant, Lord;
Thou art my Shield, my hiding Place,
My Hope is in thy Word.

Thou haſt inclin'd this Heart of mine
Thy Statutes to fulfil;
And thus till mortal Life ſhall end,
Would I perform thy Will.

THOU wilt keep him in perfect Peace, whose Mind is ſtayed on thee, becauſe he truſteth in thee. Truſt ye in the Lord for ever: for in the Lord Jehovah is everlaſting Strength, Iſaiah xxvi. 3, 4. *Let him take hold of my Strength, that he may make Peace with me, and he ſhall make Peace with me*, Chap. xxvii. 5.

To enjoy an undiſturbed Peace, great care is to be taken that we do not look and depend upon any thing in ourſelves, ſince all is but imperfect, and ever will be ſo. We are to truſt only in the Lamb of God, which takes away the Sin of the World, to feed our Souls continually in this Goſpel of Peace, and be ever watchful, faithful, quiet and humble: for we never loſe any thing of our Peace, except it is ſtolen by ſome Pride or other unguarded Affections.

Hence from my Soul ſad Thoughts be gone,
And leave me to my Joys;
My Tongue ſhall triumph in my God,
And make a joyful Noiſe.

Darkneſs and Doubts had veil'd my Mind,
And drown'd my Head in Tears,
'Till ſov'reign Grace with ſhining Rays
Diſpell'd my gloomy Fears.

Oh, what immortal Joys I felt,
And Raptures all divine,
When Jeſus told me I WAS HIS,
And my Beloved mine.

In vain the Temple frights my Soul,
And breaks my Peace in vain;
One Glimpſe, dear Saviour, of thy Face
Revives my Joys again.

WITH his Stripes we are healed, Iſaiah liii. 5

O mighty Saviour, preſerve me, the weakeſt of all thy Members, in the invincible Fortreſs of thy Wounds, till I am perfectly whole and fitted to live with thee eternally. It ſhall be ever my favourite Song: I am in Chriſt and his Wounds. I am nothing; he is my all. In myſelf I am unclean, yea abominably filthy; but in him, all is covered, and made acceptable and lovely like himſelf. Therefore his Croſs is my only glory and reſting Place.

Here at thy Croſs, my dying God,
I lay my Soul beneath thy Love,
Beneath the Droppings of thy Blood,
Jeſus, nor ſhall it e'er remove.

Should Worlds conſpire to drive me thence,
Moveleſs and firm this Heart ſhould lie;
Reſolv'd (for that's my laſt Defence)
If I muſt periſh, there to die.

But ſpeak, my Lord, and calm my Fear;
Am I not ſafe beneath thy Shade?
Thy Vengeance will not ſtrike me here,
Nor Satan dares my Soul invade.

Yes, I'm ſecure beneath thy Blood,
And all my Foes ſhall loſe their Aim;
Hoſannah to my dying God,
And my beſt Honours to his Name.

THOU ſhalt have no Inheritance in their Land, neither ſhalt thou have any Part among them. I am thy Part and thine Inheritance, Numb. xviii. 20.

Who has and loves the Lord Jeſus, finds unſpeakably more delight, Honour and Riches in him, then in all other Things. Then all is willingly denied for his Sake, and this Denial ſprings from Faith. Now, O Lord! thou art my all alſo, and to draw near to thee is my greateſt Happineſs. This ſhall be my Treaſure and Portion that thou loveſt me, and I love thee eternally and keep thy Statutes.

Lord, what a thoughtleſs Wretch was I
To mourn, and murmur, and repine,
To ſee the Wicked plac'd on high,
In Pride and Robes of Honour ſhine.

But, O their End, their dreadful End!
Thy Sanctuary taught me ſo;
On ſlipp'ry Rocks I ſee them ſtand,
And fiery Billows roll below.

Now let them boaſt how tall they riſe,
I'll never envy them again;
There they may ſtand with haughty Eyes,
Till they plunge deep in endleſs Pain.

Now I eſteem their Mirth and Wine,
Too dear to purchaſe with my Blood;
Lord, 'tis enough that thou art mine,
My Life, my Portion, and my God.

MAKE haſte to help me, O God of my Salvation, Pſal. xxxviii. 23. *Say unto my Soul, I am thy Salvation,* xxxv. 3. Divine Anſwer. *Fear not, for I am with thee; be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the Right-hand of my Righteouſneſs. For I the Lord thy God will hold thy Right-hand, and thou ſhalt rejoice in the Lord, and ſhall glory in the Holy one of* Iſrael, *Iſaiah* xli. 10, 13, 16.

This ſhews that Believers are not always without Fear, yet it is much better for them, than Preſumption. Many of the primitive Chriſtians preſented themſelves to Martyrdom, but ſhrunk at the Trial: others were afraid to fall away, and yet went undauntedly through the Torments. This was the Caſe with many of the *Bohemian* Brethren, who frequently uſed to ſay: *The Torture ſhould be their Breakfaſt, and the Faggot-pile their Dinner*; and yet fell away alſo. And ſo God always puniſhes Preſumption.

God ſhall preſerve my Soul from Fear,
Or ſhield me when afraid;
Ten thouſand Angels muſt appear
If he command their Aid.

I caſt my Burdens on the Lord,
The Lord ſuſtains them all;
My Courage reſts upon his Word,
That Saints ſhall never fall.

My higheſt Hopes ſhall not be vain,
My Lips ſhall ſpread his Praiſe;
While cruel and deceitful Men
Scarce live out half their Days.

EVERY Man that ſtriveth for the Maſtery is temperate in all Things: Now they do it to obtain a corruptible Crown, and we an incorruptible, 1 Cor. ix. 25. For, *He that overcometh ſhall inherit all Things,* Rev. xxi. 7.

To be only an almoſt Chriſtian, is a very hard thing: But to be a Chriſtian altogether makes all eaſy and pleaſant. And ſuch as deſire to have the whole Chriſt, his whole Salvation and all what is his, muſt needs give themſelves up to him, not only in part, but wholly again, according to that fundamental and moſt reaſonable Rule: *All for all.* And as far as we deny him any thing, we make ourſelves unhappy; but the more we are reſigned to him, the more we are fit to enjoy him and his ſpiritual Bleſſings.

Many would ſooner be perſuaded to follow Chriſt, if it was enough to ſerve him by Halves, and reſerve ſome Things to themſelves. But what could that profit them? Chriſt will not be bargain'd with; and nothing more dangerous than the dividing our Hearts between him and the World, or waiting from time to time for a more convenient Seaſon to break through. Thus you may live many Years, and be neither cold nor hot; and ſo at laſt be ſpued out of the Lord's Mouth. Conſider this well, O ye double-minded lukewarm Souls! Chriſtianity requires great ſtriving and overcoming all Things, even our moſt favourite and darling Luſt. Rouſe therefore thy drowſy Heart; ſpare thyſelf no longer; riſe above the Trifles of this World; fight the good Fight of Faith, and lay hold on eternal Life, whereunto thou art called.

A New Commandment give I unto you, that ye love one another; as I have loved you, that ye alſo love one another, John xiii. 34.

All Commandments of God are Commandments of Love, tending to our real Good and great Happineſs, far from being grievous to thoſe who have Faith and Love; the Practice thereof is Life and Peace. The World may think it a grievous Burden; but this is a great Miſtake indeed. Sin is grievous. In Hatred, Envy, Anger, Revenge, Pride, there is nothing but Torment and Slavery; but in Love there is a ſweet Reſt and Pleaſure. Thus a Sinner always puniſhes himſelf, and is robbed of great Peace and Bleſſings by tranſgreſſing the Commandments of God.

Saviour, look down with pitying Eyes,
Our jarring Wills control;
Let cordial, kind Affections riſe,
And harmonize the Soul.

Subdue in us the carnal Mind,
Its Enmity deſtroy,
With Cords of Love th' old *Adam* bind,
And melt him into Joy.

Us into cloſeſt Union draw,
And in our inward Parts
Let Kindneſs ſweetly write her Law,
Let Love command our Hearts.

ONE Thing is needful. And Mary *has chosen that good Part, which shall never be taken away from her,* Luke x. 42.

We must not pretend to serve God with only going to Church and doing other Acts of outward Devotion: Whilst we are dead and cold, our Religion is vain. Who first, by Faith seeks Grace from the Words of Christ, like *Mary*, is served by Christ, and this constrains him to serve him and his Neighbour readily again. It is almost impossible for such to go on in Haughtiness, Envy, Hatred and Disobedience. Grace and Faith will resist it, and make them lowly, gentle, willing, obedient, active, without relying on any Works of their own.

He that obtains Christ, the one Thing needful, receives with him all the Rest, and has no more need to be troubled about many Things; he being our All, we can always live happy, whereas the Children of this World must always be cumbered and divided between Fears and Hopes about their Fate. In Vanity we shall never find this good Part; neither is there any Salvation in the Works of the Law. Faith alone takes hold of it. And whoever withdraws his Heart and Senses from the Noise and Bustle of this World, and quietly looks for Salvation in the Wounds of Christ, the blessed Fountains of Blood and Water, will certainly find it his better Part.

PURGE me with Hyſſop and I ſhall be clean, waſh me and I ſhall be whiter than Snow, Pſal. li. 7. *Hide thy Face from my Sins, and blot out all mine Iniquities*, ver. ii. *Though your Sins be as ſcarlet, they ſhall be as white as Snow, though they be red like Crimſon, they ſhall be as Wool*, Iſa. i. 18. *I have blotted out as a thick Cloud thy Tranſgreſſions, and as a Cloud thy Sins: Return unto me, for I have redeemed thee*, Chap. xliv. 22.

We muſt not keep away from Chriſt on account of our Stumblings and manifold Faults, if we will not come under the Law again: But by humbling ourſelves directly we are to crave Pardon in his Blood: By delaying this, our Caſe will be worſe. But the ſooner it is done, the ſooner we ſhall be forgiven. The Lord not imputing thoſe Sins to us, which are ſincerely repented of, our Soul returns to its Reſt again. And inſtead of falling into carnal Security (as ſome may think) it will rather ſtrengthen our Faith and make us more confident. Haſten! therefore, and come as ſoon and as well as thou canſt. He will receive thee, if thou couldſt but creep.

O Lord, I fall before thy Face;
My only Refuge is thy Grace:
No bleeding Beaſt, nor Flood, nor Sea,
Can waſh the diſmal Stain away.

Jeſus, my God, thy Blood alone,
Has Pow'r ſufficient to atone;
Thy Blood can make me white as Snow;
No Jewiſh Types could cleanſe me ſo.

DELIVER us from Evil, Matth. vi. 13. Divine Anſwer. *Fear not, for I have redeemed thee; I have called thee by thy Name, thou art mine. When thou paſſeſt through the Waters, I will be with thee, and through the Rivers, they ſhall not overflow thee: When thou walkeſt through the Fire, thou ſhalt not be burnt; neither ſhall the Flame kindle upon thee*, Iſaiah xliii. 1, 2. *Chriſt has by his own Blood once entered into the holy Place, having obtained eternal Redemption for us*, Heb. ix. 12.

This Redemption is the Ground that we are delivered daily, and at laſt ſhall be delivered from all Evil. Who loathes and deteſts not only the Evil of Puniſhment, but eſpecially the Evil of Sin itſelf, and ſo earneſtly pants after the Redeemer, has Faith already, and Sin has loſt its Dominion. And though he may be tempted with it ſeverely, yet he is under the Law no more; for the reigning Power of Sin being broke, the Law has loſt its condemning Power alſo, and we may be ſure of a continual, nay eternal Redemption. We may often feel the Evil, but be as often delivered from it alſo.

Thy ſolemn Vows are on me, Lord,
Thou ſhalt receive my Praiſe;
I'll ſing; *How faithful is thy Word*;
How righteous all thy Ways.

Thou haſt ſecur'd my Soul from Death,
O ſet thy Priſ'ners free!
That Heart and Hand, and Life and Breath,
May be employ'd for thee.

STIR up the Gift of God which is in thee, 2 Tim. i. 6. Pſal. lxii. 8. 2 Sam. vii. 18, 28.

How can this be done? Anſwer. By looking as well upon thy own great Poverty and Wants, as upon the Riches of Grace, which is in Chriſt for thee, and ſo drawing near to God, through him in Faith. But it is not enough to do this once for all, or now and then only. It is to be thy daily Work. One Day's Omiſſion may greatly hurt thy Soul. Eſpecially the Morning Hours are very proper for this Purpoſe. Theſe muſt directly be laid hold on to converſe with God in Prayers, before we meddle with any thing elſe in our Buſineſs, though ever ſo needful and important, for fear of being intangled and diſtracted perhaps the whole Day. And to gather the more Strength, draw as near to Chriſt as poſſible, and even wreſtle with him, as if it was the laſt Time. Pour out thy whole Heart before him; not giving over too ſoon; but be inſtant in thy Supplications, at leaſt with continual inward Gronings, till thy Heart burns within thee, and thou feeleſt the quickening Influence of his Grace and Spirit. Then great Care is to be taken to preſerve this Bleſſing and Strength in a quiet and well-compoſed Mind, examining thyſelf frequently, eſpecially at Nights, how the Day has been ſpent.

I'll lift my Hands, I'll raiſe my Voice,
While I have Breath to pray or praiſe;
This Work ſhall make my Heart rejoice,
And ſpend the Remnant of my Days.

VANITY of Vanities, all is Vanity, Eccleſ. i. 2.

Not only fooliſh Doings in State and Trade, and other filthy Cares and Pleaſures, are vain; but great Knowledge and Sciences alſo, in which we aim only at our own Glory; and even the moſt ſpecious Works, unleſs they are done in Chriſt from the right Principle of Faith and Love, fall under this Denomination.

Man has a Soul of vaſt Deſires,
He burns within with reſtleſs Fires;
Toſs'd to and fro, his Paſſions fly
From Vanity to Vanity.

In vain on Earth we hope to find
Some ſolid Good to fill the Mind:
We try new Pleaſures, but we feel
The inward Thirſt and Torment ſtill.

So when a raging Fever burns,
He ſhifts from Side to Side by Turns;
And 'tis a poor Relief we gain,
To change the Place but keep the Pain.

Great God! ſubdue this vicious Thirſt,
This Love to Vanity and Duſt;
Cure the vile Fever of the Mind,
And feed our Souls with Joys refin'd.

IT is good that a Man ſhould both hope and quietly wait for the Salvation of the Lord. It is good that he bear the Yoke in his Youth, Lament. iii. 26, 27. *For ye are dead, and your Life is hid with Chriſt in God. When Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory,* Col. iii. 3, 4. *In Reſt ſhall ye be ſaved, in Quietneſs ſhall be your Strength,* Iſaiah xxx. 15.

Lord, I ſtand in continual need of thy help; but thy Deſire to help me is greater than mine own. For it is ſaid, *I will not turn away from them, yea I will rejoice over them, to do them good, Jer.* xxxii. 40, 41. O give me but Faith and Patience to wait for thy Help, which always comes in the beſt Seaſon.

I to my God my Ways commit,
And chearful wait his Will;
Thy Hand which guides my doubtful Feet,
Shall my Deſires fulfil.

Mine Innocence ſhalt thou diſplay,
And make thy Judgments known,
Fair as the Light of dawning Day,
And glorious as the Noon.

The Meek at laſt the Earth poſſeſs,
And are the Heirs of Heav'n.
True Riches, with abundant Peace,
To humble Souls are giv'n.

THE Grace of God that brings Salvation has appeared to all Men, teaching us that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, towards ourſelves: *righteouſly*, towards others: *and godly*, towards God: *in this preſent World.* Not only hereafter in Heaven. *Tit.* ii. 11, 12.

Some pretend to be very evangelical, and under the Colour of avoiding their own Workings and legal Doings, fall into dangerous Exceſſes and Licentiouſneſs. But true evangelical Grace lays a ſtrict Reſtraint on all our ſenſual Luſts, and prevents us from ſliding out either into the broad Way of the World, or into ſpiritual Pride; real Grace making us humble, careful and ſerious.

It is not lawful for Chriſtians to enjoy the Pleaſures of the World. They have nothing to do with its Dancings, Plays, and other carnal Sports and Jokes. This would dry up their Spirit, and be quite inconſiſtent with the Croſs of Chriſt, and the Character of the militant Church. Does not dancing and gaming belong to the Luſt of the World? Is not this plainly forbidden here? Can it then be any thing but Sin? Couldſt thou pray and die in ſuch a Diſpoſition? Surely not. Will not the Noiſe of the Company follow thee into thy Cloſet, and make thee unfit to Prayers, even a good while after? And what Comfort doſt thou hope to draw from theſe Pleaſures in the Hour of Death?

Almighty God turn off their Eyes
From theſe alluring Vanities;
And let the Thunder of thy Word
Awake their Souls to fear the Lord.

IT is enough now, O Lord, take away my Life, 1 Kings xix. 4. Divine Anſwer. *Mine Hour is not yet come,* John xi. 4.

Here I offer myſelf, O Lord, to thy own Diſpoſal, without Exception, to work, to ſuffer, to live and to die, as thou thinkeſt fit. Receive me and my Houſhold as thy Property. Let us be uſed as Inſtruments in thy Hands, to be employed where, how, and to what Purpoſe thou pleaſeſt. I don't deſire to have any Power over myſelf; I know it would be only to my great Diſadvantage and Vexation, whereas I can be eaſy and may firmly believe, that all will go well with me, and I ſhall at laſt be ſaved eternally, if I am intirely ſurrender'd to thee.

Behold thy waiting Servant, Lord,
Devoted to thy Fear;
Remember and confirm thy Word,
For all my Hopes are there.

Haſt thou not writ Salvation down,
And promis'd quick'ning Grace?
Doth not my Heart addreſs thy Throne?
And yet thy Love delays.

Mine Eyes for thy Salvation fail,
O bear thy Servant up;
Nor let the ſcoffing Lips prevail,
Who dare reproach my Hope.

Didſt thou not raiſe my Faith, O Lord?
Then let thy Truth appear;
Saints ſhall rejoice in my Reward,
And truſt as well as fear.

IT is finiſhed, John xix. 30.

O Lord ſuffer me not to be lull'd into a falſe Reſt till all be finiſhed. But grant that by true Faith I may always take up my Abode and reſting Place in thy Wounds, and moſt perfect Work on the Croſs; ſince I want nothing more than always to know myſelf juſtified in thee. In thee I am perfect already.

I'll ſing my Saviour's wond'rous Death,
He conquer'd when he fell:
'Tis finiſh'd, ſaid his dying Breath,
And ſhook the Gates of Hell.

'Tis finiſh'd our Emanuel cries,
The dreadful Work is done;
Hence ſhall his ſov'reign Throne ariſe,
His Kingdom is begun.

'Twas for my Sins my deareſt Lord
Hung on the curſed Tree,
And groan'd away a dying Life
For thee, my Soul, for thee.

His Croſs a ſure Foundation laid
For Glory and Renown,
When thro' the Regions of the Dead
He paſs'd to reach the Crown.

GOD forbid, that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World, Gal. vi. 14.

A true Believer has nothing to glory in, but Chriſt only. Even in his very beſt Performances he will be often deeply humbled, and cry out, Lord, enter not into Judgment. And well he may; for the Ground of our Glory, Comfort and Salvation is not in Works, but in Chriſt and the free Grace of God, who for his Son's ſake lays nothing to our Charge, but richly and daily covers and pardons all our Iniquities. And thus we may always be preſerved in true Reſt and ſolid Peace; for the Croſs of Chriſt is a true, ſolid and unmoveable Foundation.

When I ſurvey the wondrous Croſs
On which the Prince of Glory dy'd,
My richeſt Gain I count but Loſs,
And pour Contempt on all my Pride.

Forbid it, Lord, that I ſhould boaſt,
Save in the Death of Chriſt my God:
All the vain Things that charm me moſt,
I ſacrifice them to his Blood.

His dying Crimſon, like a Robe,
Spreads o'er his Body on the Tree;
Then I am dead to all the Globe,
And all the Globe is dead to me.

Were the whole Realm of Nature mine,
That were a Preſent far too ſmall:
Love ſo amazing, ſo divine,
Demands my Soul, my Life, my All.

AND they ſhall be unto you Cities of Refuge (theſe are the Wounds of Chriſt:) *from the Avenger*, Numb. xxxv. 12. There *we have a ſtrong City, Salvation will God appoint for Walls and Bulwarks*, Iſaiah xxvi. 1. *Therefore take heed of coming without the Borders of* this *your City of Refuge.*

What is once done amiſs cannot be altered any more, neither can we nor ſhall we make Satisfaction for it by particular Degrees of Grief and Agonies. This Chriſt has done already. Sometimes we are hindered to lay hold on his Atonement by ſubtle Pride and Self-righteouſneſs, and we had better directly to accuſe ourſelves and to confeſs our Guilt, but at the ſame time to flee to the Wounds of Chriſt, and to offer the Ranſom of his Blood for our Treſpaſſes to the offended God. O Lord, grant that I may always look upon the Debts of my Sins as actually paid and forgiven, and ſo always fight againſt and conquer them by Faith.

Jeſus the Viſion of thy Face
Hath over pow'ring Charms!
Scarce ſhall I feel Death's cold Embrace,
If Chriſt be in my Arms.

Then will you hear my Heartſtrings break;
How ſweet my Minutes roll?
A mortal Paleneſs on my Cheek,
And Glory in my Soul.

He shall cause them that come of Jacob to take root, Israel *shall blossom and bud, and fill the Face of the World with Fruit,* Isaiah xxvii. 6. *They shall again take root downward and bear Fruit upward,* Chap. xxxvii. 31. *They shall bring forth Fruit in old Age: they shall be fat and flourishing,* Psal. xcii. 14, 15. *Her Leaf shall be green, and shall not be careful in the Year of Draught, neither shall cease from yielding Fruit,* Jerem. xvii. 8.

True evangelical Christians look upon themselves as the most barren Trees, ever crying out, O my Leanness! my Leanness! Even before the Judgment-seat of Christ they know of no Fruits, *Matth.* xxv. 37, 38, 39. The Reason is, they are poor in Spirit, and are not pleased with their Fruits, but only with Christ. O Lord, grant that I may desire not only earnestly, but singly also, to bring forth more Fruits, and that I may grow in Fruitfulness as I grow in Years; so as to be ever green, and never ceasing from yielding Fruits in my old Age, Fruits which may last to all Eternity.

Lord, 'tis a pleasant thing to stand
In Gardens planted by thine Hand;
Let me within thy Courts be seen,
Like a young Cedar fresh and green.

There grow thy Saints in Faith and Love,
Blest with thine Influence from above;
Time that doth all Things else impair,
Still makes them flourish strong and fair.

Laden with Fruits of Age they shew,
The Lord is holy, just and true;
None that attend his Gates shall find
A God unfaithful or unkind.

THE Breaker is come up before them; they have broken up and have paſſed through the Gate, and their King (as the Author and Finiſher of Faith) *ſhall paſs before them, and the Lord on the Head of them,* Micah ii. 13. *Be of good cheer, I have overcome the World,* John xvi. 33. *Heb.* xii. 1, 2.

Sometimes the Enemy ſeems to get an Advantage over us, but the Battle is not over yet. At laſt thou ſhalt have the Victory, and carry the Day for all that. In hard Struggles remember the Power of Chriſt, who in his Reſurrection broke thro' every thing. With him thou canſt alſo break through, and be more than Conqueror. Yea, in every Conflict thou canſt be ſure of the Victory beforehand; for his Victory is thy Victory alſo. It is as impoſſible for thine Enemies to keep thee always in Bonds and Subjection, as impoſſible it was that Chriſt could be kept in the Grave by the Stone, Seal and Keepers. Nay, the greater their Force is, the more glorious will be the Victory.

Hoſanna to our conqu'ring King!
The Prince of Darkneſs flies,
His Troops ruſh headlong down to Hell,
Like Light'ning from the Skies.

There bound in Chains the Lions roar,
And fright the reſcu'd Sheep;
But heavy Bars confine their Pow'r
And Malice to the Deep.

Hoſanna to our conqu'ring King!
All hail incarnate Love!
Ten thouſand Songs and Glories wait
To crown thy Head above.

Thy Vict'ries and thy deathleſs Fame
Thro' the wide World ſhall run,
And everlaſting Ages ſing
The Triumphs thou haſt won.

BUT unto you that fear my Name ſhall the Sun of Righteouſneſs ariſe with healing in his Wings, and ye ſhall go forth and grow up as Calves of the Stall, Mal. iv. 2. *If thou wouldſt believe, thou ſhouldſt ſee the Glory of God,* John xi. 40. *Againſt Hope he believed in Hope,* Rom. iv. 18.

He that pretends to ſee and comprehend every thing beforehand with his own natural Reaſon, ſhuts his Eyes againſt the Sun of Righteouſneſs, and can never learn to ſee rightly by Faith. This is downright Unbelief; and Unbelief is the Source of all Sins, tho' it is hardly believed. Hundreds being aſked, whether they are in Faith, they will all anſwer in the affirmative, tho' there is not ſo much as the leaſt Beginning of it: ſince they are without the neceſſary Hunger and Thirſt after Righteouſneſs; they want that broken Heart to which the Lord has given the Promiſe of Faith alone; neither have they ever pray'd for it earneſtly; whereas *Luther* and all other faithful Witneſſes ſay, *We muſt needs firſt ardently pray to God for Faith, elſe we ſhall be faitheſs to all Eternity.* But this done we may ſay, Lord, I have long prayed, and am ſtill praying for Faith, conſequently I am in the ſame.

Our guilty Souls are drown'd in Tears,
Till Chriſt's atoning Blood appears;
Then we awake from deep Diſtreſs,
And ſing the Lord our Righteouſneſs.

Our very Frame is mix'd with Sin,
His Spirit makes our Natures clean;
Such Virtues from his Suff'rings flow,
At once to cleanſe and pardon too.

LET your Moderation be known unto all Men, Phil. iv. 5. *For Charity*, that is Love, *edifieth*, 1 Cor. viii. 1.

If thou rebukeſt others and wouldſt have them to be like thee, thou oughteſt to examine thyſelf firſt, whether it flows from a blind Party-Zeal, Impatience, and Self-will, or from a true Principle of Love; and whether thou art alſo much in Prayers for them, both before and after. Who lays the Long-ſufferings of God truly to heart, and conſiders how gently he has treated him, and ſtill treats him, like the weakeſt Child, muſt needs be moderate alſo towards all Men, and think, *if no body would bear with others, ſurely I muſt*, he muſt always pray: Lord! give me the right Spirit of Meekneſs, to ſhew all Lenity to my Fellow-Chriſtians.

Watch o'er my Lips, and guard them, Lord,
From every raſh and heedleſs Word;
Nor let my Feet incline to tread
The guilty Path where Sinners lead.

O may the righteous when I ſtray,
Smite and reprove my wandring Way!
Their gentle Words, like Ointment ſhed,
Shall never bruiſe but cheer my Head.

When I behold them preſt with Grief,
I'll cry to Heav'n for their Relief;
And by my warm Petitions prove
How much I prize their faithful Love.

PUT thou my Tears into thy Bottles; are they not in thy Book? Pſal. vi. 9.

Divine Anſwer. *They that ſow in Tears, ſhall reap in Joy. He that goes forth and weeps, bearing precious Seed, ſhall doubtleſs come again with rejoicing, bringing his Sheaves with him,* Pſal. cxxvi. 5, 6.

If thou canſt reap yet and ſing the Hymns of Joy and Triumph, remember that this belongs more to the future, than to this preſent World. Here Sorrow and Faith can be united. Thine Enemies have not left and given thee over yet. There is no Retreat from the Field of Battle, before the Hour of Death. Let this be a Cheer to thine impatient Heart. But muſt thou be humbled under the Senſe of thy Miſery, ſo as to fight, grone and weep very often, conſider that this is the very Seed for Eternity. Not a ſingle Tear and Grone will be loſt. They are all in the Book of the Lord.

God counts the Sorrows of his Saints,
Their Grones affect his Ears;
He has a Book for their Complaints,
A Bottle for their Tears.

The Lord can clear the darkeſt Skies,
Can give us Day for Night;
Make Drops of ſacred Sorrow riſe,
To Rivers of Delight.

Let thoſe that ſow in Sadneſs wait
Till the fair Harveſt come,
They ſhall confeſs their Sheaves are great,
And ſhout the Bleſſings home.

FLEE from Sin, as thou wouldſt flee from a Serpent; for if thou comeſt near it, it will ſting thee, Eccluſ. xxi. 2, 3. *Narrow is the Way that leadeth unto Life*, Matth. vii. 14. Therefore, *follow Holineſs*, in this Way, *without which no Man ſhall ſee the Lord*, Heb. xii. 14.

This Advice properly belongs to Saints and true Believers; for even theſe have need ſtill to be warned againſt Sin and ſtirred up to more Holineſs. How dangerous then muſt be the Condition, and what will become of thoſe, who have not followed Holineſs at all, but followed only the Love of Money, Pleaſures and Honours, and made a mock of Holineſs. Theſe go the broad Way indeed, whatever moral Honeſty they may ſeem to have; for it is a true Saying: *Either a Saint or a Beaſt, and conſequently a Brand of Hell.*

Ye Sons of *Adam*, vain and young,
Indulge your Eyes, indulge your Tongue,
Taſte the Delights your Souls deſire,
And give a looſe to all your Fire.

Purſue the Pleaſure you deſign,
And chear your Hearts with Songs and Wine,
Enjoy the Day of Mirth, but know
There is a Day of Judgment too.

God from on high beholds your Thoughts,
His Book records your ſecret Faults;
The Works of Darkneſs you have done
Muſt all appear before the Sun.

The Vengeance to your Follies due
Should ſtrike your Hearts with Terror thro';
How will you ſtand before his Face,
Or anſwer for his injur'd Grace?

LEAD *us not into Temptation*, Matth. vi. 13. Divine Anſwer. *God is faithful, who will not ſuffer you to be tempted above what ye are able, but will with the Temptation alſo make a Way to eſcape, that ye may be able to bear it*, 1 Cor. x. 13. Pſal. lxviii. 2. Compared with the beautiful Words, Ecclus. ii. 1, 13.

The nearer to Heaven, the higher the Mountains, the deeper the Valleys, and the ſharper the Conflicts. But be not diſcouraged! it is only for the Trial of our Faith. God gives alſo more Strength, carrieth us thro' all, as he has done from the Beginning, and ſuffers none to be aſhamed who truſt in him. Sometimes we may ſeem to be tempted above meaſure, and are afraid of being confounded; but far from it, 'tis quite impoſſible we ſhould. Here thou haſt the plain Words of the Lord. Take hold on them, and wait his Time; for ſince the World ſtands, none has been confounded in any thing who has waited for his Promiſe; and ſurely he will not make thee the firſt Inſtance of the Failure of his Word; by no Means, *Phil.* i. 10. *Iſaiah* liv. 10. Rather ſhould the Mountains depart, and the Hills be removed, ſays the Lord, that hath Mercy on thee.

Our God, how firm his Promiſe ſtands,
Ev'n when he hides his Face!
He truſts in our Redeemer's Hands
His Glory and his Grace.

Then why, my Soul, theſe ſad Complaints,
Since Chriſt and we are one?
Thy God is faithful to his Saints,
Is faithful to his Son.

Beneath his Smiles my Heart has liv'd,
And Part of Heav'n poſſeſs'd;
I praiſe his Name for Grace receiv'd,
And truſt him for the reſt.

O Satisfy us early with thy Mercy, Pſalm xc. 14. God's Anſwer. *Open thy Mouth wide, and I will fill it*, Pſalm lxxxi. 10. For, *my People ſhall be ſatisfied with my Goodneſs*, Jerem. xxxi. 14. *The River of God is full of Water*, Pſalm lxv. 9. *With Joy ſhall ye draw Water out of the Wells of Salvation*, Iſaiah xii. 13. *This is the Fountain opened for Sin and Uncleanneſs*, Zech. xiii. 1.

O! Soul, keep cloſe to the Goſpel; there is the Fulneſs here ſpoken of: Food and Raiment, and every Thing in Plenty. Let not the Law hinder thee from eating, drinking, rejoicing and adorning thyſelf, *Iſa.* lv. 1—3. 10—12. The Law, as one juſtly obſerves, brings in a great Bill, but nothing wherewith to diſcharge it. It ſets the Soul a working, but ſo as to neglect the proper Nouriſhments neceſſary for it. No Wonder therefore, that ſhe is deſtitute of ſufficient Strength, that ſhe faints and comes never to the right Mark. There is no ſuch a Thing as making amends by the Law: We muſt go directly to Chriſt, and receive firſt the Grace and Strength required, out of his Fulneſs, by Faith.

Let ev'ry mortal Ear attend,
And ev'ry Heart rejoice,
The Trumpet of the Goſpel ſounds
With an inviting Voice.

Rivers of Love and Mercy here
In a rich Ocean join;
Salvation in Abundance flows,
Like Floods of Milk and Wine.

Dear God! the Treaſures of thy Love
Are everlaſting Mines;
Deep as our helpleſs Miſeries are,
And boundleſs as our Sins.

The happy Gates of Goſpel Grace
Stand open Night and Day:
Lord, we are come to ſeek Supplies,
And drive our Wants away.

FEAR not, Daughter of Zion, John xii. 15. *but rejoice greatly and ſhout, O Daughter of Jeruſalem, behold thy King comes unto thee; he is juſt and having Salvation,* Zech. ix. 9. *For the Lord has taken away thy Judgments, he has caſt out thine Enemy: The King of Iſrael, even the Lord is in the midſt of thee: Thou ſhalt not ſee Evil any more,* Zeph. iii. 15. *Behold they ſhall ſurely gather together, but not by me: whoſoever ſhall gather together againſt thee ſhall fall for thy Sake,* Iſaiah liv. 15. *Let them return unto thee, but return not thou unto them,* Jerem. xv. 19.

How ſtrong ſoever thine inward Enemies, thy Corruptions may be now, fear not and be not diſcouraged. So much the more, ſaith Faith, thy King is bound by his Office, Love and Promiſe, to help and aſſiſt thee with Strength to overcome: And thus, as the Ancients ſaid, ſhall even the Hardſhips of a Chriſtian, under his Corruptions, be rewarded with a Crown. O Lord, grant that I may be always faithful and reſolute enough not to ſpend needleſly too much Time in one Conflict, but directly putting on the Armour of Faith, I may ſoon conquer, preſs forward and experience thee every Hour as a mighty King and Saviour.

My Lord, my Conqu'ror and my King,
Thy Sceptre and thy Sword I ſing;
Thine is the Vict'ry, and I ſit,
A joyful Subject at thy Feet.

Great Prophet, let me bleſs thy Name;
By thee the joyful Tidings came,
Of Wrath appeas'd, of Sins forgiv'n,
Of Hell ſubdu'd, and Peace with Heav'n.

THOU ſhalt not be afraid of them, but ſhalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt, Deut. vii. 18. *Be ye not terrified becauſe of them, for the Lord your God is he that goes with you, to fight for you againſt your Enemies, to ſave you*, Chap. xx. 3, 4. *Hitherto ſhalt thou come and no further, and here ſhall thy proud Waves be ſtayed*, Job xxxviii. 11.

The Aſſaults of original Sin will ever return, and we muſt not be ſurpriſed, when one Conflict is over, that another ariſes. This Conteſt is unavoidable, for the Enemy is within us. It makes us more careful and humble to know this, than if we believe that we had only to encounter with Sin from without and not from within: And if we deſire to feel leſs Evil in us than God ſuffers us to have, we may look to it, whether it proceeds not ſometimes from Pride and Impatience, that we wiſh'd to get rid of the Trouble of ſtriving always againſt Sin; whereas it ſhould be enough for us, that God ſuffers it, lays it not to our Charge, and carries us through all Dangers.

Let the Redeemed of the Lord
The Wonders of his Grace record;
Iſrael, the Nation whom he choſe,
And reſcu'd from their mighty Foes.

He feeds and clothes us all the Way;
He guides our Footſteps leſt we ſtray;
He guards us with a pow'rful Hand,
And brings us to the heav'nly Land,

VERILY thou art a God that hideſt thyſelf, O God of Iſrael the Saviour! Iſaiah xlv. 15. *All the Paths of the Lord are Mercy and Truth,* Pſal. xxv. 10. *The Lord of Hoſts is wonderful in Counſel and excellent in working,* Iſa. xxviii. 29.

God is wonderful in all his Doings, his Ways are paſt finding out; at the End we can ſee beſt, what wiſe and gracious Steps he took with us. Therefore when Things take ſuch a wonderful Turn that we are quite at our Wits End, and do not know which Way to go, we may believe the Hand of the Lord is in it, and ſome Good will come of it at laſt. As we experience the Name of Chriſt to be wonderful at ſuch Times, we may well expect that he will ſhew himſelf to be our Counſellor and mighty God alſo. At firſt every Thing may ſeem to be againſt us and go quite contrary; but at laſt we ſee plainly, that it was highly needful it ſhould go contrary to our corrupt Nature, and that thus it went well. For tho' the Ways of God are marvellous, yet they are glorious.

Lord, we adore thy vaſt Deſigns,
Th' obſcure Abyſs of Providence,
Too deep to ſound with mortal Lines,
Too dark to view with feeble Senſe.

Now thou array'ſt thine awful Face
In angry Frowns, without a Smile:
We, through the Cloud, believe thy Grace,
Secure of thy Compaſſion ſtill.

Dear Father, if thy lifted Rod
Reſolve to ſcourge us here below;
Still we muſt lean upon our God,
Thine Arm ſhall bear us ſafely through.

VERILY he hath borne our Griefs and carried our Sorrows; yet we did eſteem him ſtricken, ſmitten of God, and afflicted. But he was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities: The Chaſtiſement of our Peace was upon him, (as upon the Lamb of God that takes away the Sins of the World) *and with his Stripes we are healed,* Iſaiah liii. 4, 5. *Thus Chriſt our Paſſover is ſacrificed for us,* 1 Cor. v. 7.

Under a continual Senſe of our Miſery, we muſt have our Eyes of Faith immoveably fixed upon *Chriſt* the *Lamb of God,* and believe ourſelves to be ever juſtified and healed by his Stripes; continually ſaying, This Sin and this Puniſhment is alſo taken away. In *Chriſt* I am without Sin, and need not fear the leaſt Condemnation at all. This keeps us in Peace. O Lord help us, for as yet we are but weak Babes.

How condeſcending and how kind
Was God's eternal Son,
Our Mis'ry reach'd his heav'nly Mind,
And Pity brought him down.

When Juſtice, by our Sins provok'd,
Drew forth its dreadful Sword;
He gave his Soul up to the Stroke,
Without a murm'ring Word.

Now we receive repeated Seals
Of Jeſus' dying Love:
Hard is the Wretch that never feels
One ſoft Affection move.

Oh, let our Hearts begin to melt,
While we his Death record,
And, with our Joy for pardon'd guilt,
Mourn that we pierc'd the Lord.

REMEMBER me, O my God, for good, Neh. xiii. 31. Divine Answer. *Is Ephraim my dear Son? is he a pleasant Child? For since I spake against him, I do earnestly remember him still; therefore my Bowels are troubled for him: I will surely have Mercy upon him*, Jer. xxxi. 29. *A Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name*, Mal. iii. 16, 17, 18. *I know the thoughts which I have towards you*, Jerem. xxix. 11.

As soon as I appear with my Prayers before the Lord, he writes all my Petitions upon his Book of Remembrance. Should I not pray much! Yes, O Lord, and though I have many Things already upon thy Book, yet will I give thee Occasion to write down more and more every Hour. Thus nothing can be forgotten. All will be granted by him. Delays we must expect, but all shall be made up with so much larger Gifts, in due Time, though the best will be reserved for a blissful Eternity.

Now let the Lord my Saviour smile,
And shew my Name upon his Heart;
I would forget my Pains awhile,
And in the Pleasure lose the Smart.

My Name is printed on his Breast;
His Book of Life contains my Name:
I'd rather have it there impress'd,
Than in the bright Records of Fame.

When the vast Fire burns all Things here,
Those Letters shall securely stand,
And in the Lamb's fair Book appear,
Writ by th' Eternal Father's Hand.

O *Remember not againſt us former Iniquities*, Pſal. lxxix. 8. The Sins of our Youth; thus Sins long forgiven may revive again in the Heart. *Forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us*, Matt. vi. 10. Divine Anſwer. *None of his Sins which he has committed ſhall be mentioned unto him*, Ezek. xxxiii. 16. *Who is a God like unto thee, that pardoneth Iniquity and paſſes by the Tranſgreſſion of the Remnant of his Heritage? he retaineth not his Anger for ever, becauſe he delights in Mercy; he will have Compaſſion upon us: He will ſubdue our Iniquities, and thou wilt coſt all their Sins into the Depths of the Sea*, Micah vii. 18, 19.

The weakeſt Chriſtian, who is full of Fears and Doubts, by ſincerely praying the fifth Petition of the Lord's Prayer, may be convinced that his Sins are actually pardoned; for both the Forgiveneſs and the full Aſſurance of it are comprehended in the ſame: And ſince he prays according to the Will of God, and forgives them that treſpaſs againſt him, it ſhews that the Work of Sanctification is begun in his Heart alſo; and tho' at preſent it be but very weak and imperfect, yet it evidences his Faith; and the Lord has often uſed this Evidence, and ſtill may uſe it, to convince Souls, for the firſt Time, to be actually in Faith and a State of Grace. Who can hinder him from doing this, or even prove the contrary of it? For this is not making Sanctification the Foundation of Forgiveneſs of Sin; but Chriſt is, and ever will be, the Foundation of it; and a great Difference there is between grounding myſelf upon ſomething, and between trying my Faith in a State of Darkneſs and Uncertainty, by ſuch Marks as the Lord himſelf has appointed.

O thou that heareſt when Sinners cry,
Tho' all my Crimes before thee lie,
Behold them not with angry Look,
But blot their Mem'ry from thy Book.

O may thy Love inſpire my Tongue,
Salvation ſhall be all my Song;
And all my Pow'rs ſhall join to bleſs
The Lord my Strength and Righteouſneſs.

REmember from whence thou art fallen, Rev. ii. 5.

When we have ſtumbled, it chiefly proceeded from Unbelief; therefore inſtead of diſputing long with ourſelves, we muſt ſtir up our Hearts ſo much more to Faith; and before we go on, ſeek firſt with a humble Senſe of our Guilt and Weakneſs, new Pardon and Strength in Chriſt; and afterwards keep cloſe and ſtedfaſtly to him alſo by Faith, like a weak Child, to draw from him alone all neceſſary Virtues evermore. Thus we ſhall be preſerved by him from falling again.

O could we call to mind the Grace,
The glorious Graoe from which we fell;
Live o'er again the ancient Days,
And do the Works thou lov'ſt ſo well!

O that we might thro' thee repent,
And timely turn to thee and live!
So ſhould thy Grace our Doom prevent,
Thou wouldſt abundantly forgive.

Before thou doſt in Vengeance come,
Our Candleſtick far off remove,
And fix th' unalterable Doom;
O let us weep, believe, and love.

Call on us, by thy Spirit call;
Yet once again our Church reſtore;
Shew us thy Grace is over all,
And lift us up to fall no more.

ESCAPE for thy Life, and look not behind thee, Gen. xix. 17. *Be thou faithful unto Death, and I will give thee a Crown of Life*, Rev. ii. 10.

When there is a Fire, People in general run to extinguiſh it and to ſave what they can; O that we would all run ſo, to ſave our Souls and the Souls of others from Hell-fire, and to obtain the Crown of Glory! O Lord, give us more Zeal and Watchfulneſs, and ſuffer us not to ſtand ſtill and draw inſenſibly back to Perdition; but let our whole Life be a continual Preparation to meet our bleſſed Bridegroom. Amen and Amen.

The Fulneſs of eternal Bliſs
We ſhall from thee receive above,
This the Reward of Conqueſts, this
The Crown of all-victorious Love.

Conqueror of Sin, and Hell, and Death,
As thou the dreadful Fight haſt won,
And weareſt now th' immortal Wreath,
And ſitteſt on thy Father's Throne.

So that thou grant to all that fight,
And conquer in thy mighty Name,
To claim the Kingdom as their Right,
Their Suff'rings and their Crown the ſame.

Who bore thy Croſs ſhall wear thy Crown,
Shall triumph in thy Victory,
And in thy glorious Throne ſit down,
And reign in endleſs Bliſs with thee.

MY Son, give me thine Heart, and let thine Eyes observe my Ways, Prov. xxiii. 26.

By giving the whole, that is, thy Heart, to the Lord Jesus, not only every Part of thy Duty will be facilitated, but whatever thou dost to his Glory, great or small, will be equally acceptable to him. Therefore the Language of a Believer is, *My Lord and my God, I am my Beloved's, and my Beloved is mine, and his Desire is towards me,* Cant. vi. 3. and vii. 10. Thou being mine, what can I want? I being thine, how can I deny thee any thing?

My worthless Heart to gain,
The God of all that breathe
Was found in Fashion as a Man,
And died a cursed Death.

And can I yet delay
My little All to give,
To tear my Soul from Earth away,
For Jesus to receive?

Nay, but I yield, I yield!
I can hold out no more,
I sink by dying Love compell'd,
And own thee Conqueror.

Come and possess me whole,
Nor hence again remove;
Settle, and fix my wav'ring Soul
With all thy Weight of Love.

My Life, my Portion thou,
Thou all-sufficient art,
My Hope, my heav'nly Treasure, now
Enter, and keep my Heart.

IF we believe not, yet he abideth faithful; he cannot deny himself, 2 Tim. ii. 13. Isa. l. 7, 10. Chap. xlii. 3. Rom. x. 13. *Blessed are they who do hunger and thirst after Righteousness, for they shall be filled,* Matt. v. 6.

Whoever has such a hungering and thirsting Heart, desiring Grace above all Things, calling upon the Name of the Lord, and depending only upon Christ, has a justifying Faith already, and is in a State of Salvation, tho' as yet he has not the full Assurance of it. This is a Fruit of the former, but is not always enjoyed so soon, nor constantly, at least not without hard Conflicts.

Jesu, if still the same thou art,
If all thy Promises are sure,
Set up thy Kingdom in my Heart,
And make me rich, for I am poor.
To me be all thy Treasures given,
The Kingdom of an inward Heav'n,

Where is the Blessedness bestow'd?
On all that hunger after thee?
I hunger now, I thirst for God!
See, the poor fainting Sinner, see,
And satisfy with endless Peace,
And fill me with thy Righteousness.

Lord, I believe the Promise sure,
And trust thou wilt not long delay;
Hungry, and sorrowful, and poor,
Upon thy Word myself I stay;
Into thine Hands my All resign,
And wait till all thou art is mine.

GOD, who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, has quicken'd us together with Christ (by Grace ye are saved) *and has raised us up together, and made us sit together in heavenly Places in Christ Jesus*, Eph. ii. 4, 5, 6.

Christ being our Head, we, who are his Members, are together with him dead, buried, raised up, and seated in heavenly Places; for he is the new *Adam*, and has done all these Things as our Representative in our stead and for our Good. Thus have I suffered in thee, O my glorious Head, for all my Sins already, I am discharged, I have no Punishment to fear any more. Thou hast fully answered the Charge against me, satisfied the infinite Justice of God for me; and it is impossible with his Equity and Love to require a double Payment of my Debts. Consequently I can die no more, since thou canst die no more; nay, I live already, and have my Place with thee eternally in Heaven, since the Head can, and will never part, even with the weakest of his Members, but influence and draw it after him wherever he goes.

O Lord, we praise thee for thy Son,
Who join'd our Nature to his own:
Adam the second, from the Dust,
Raises the Ruins of the first.

By the Rebellion of one Man
Through all his Seed the Mischief ran;
And by one Man's Obedience now
Are all his Seed made righteous too.

Where Sin did reign and Death abound,
There have the Sons of Adam found
Abounding Life; there glorious Grace
Reigns thro' the Lord our Righteousness.

GOD has made him to be Sin for us who knew no Sin, that we might be made the Righteouſneſs of God in him, 2 Cor. v. 21. *But to him that worketh not but believeth on him that juſtifies the Ungodly, his Faith is counted for Righteouſneſs*, Rom. iv. 5.

Theſe are very ſweet and precious Words to thoſe who look upon their own beſt Virtues and Performances by Nature as ſinful, and upon their beſt Condition by Grace, as extremely weak and imperfect. How comfortable a thing is the Juſtification of the Ungodly by Faith, when the Soul is firſt ſtript quite naked before God, and thoroughly convinced of her Wickedneſs and Weakneſs. This a mere moral and legal Man does not meddle with. He pretends to make Amends for his former Sins, by altering his Courſe and doing better Works: But this is not making Amends at all, ſince we are but unprofitable Servants and want continually Forgiveneſs of Sin, even when we have done all. We have never any Reaſon to juſtify ourſelves, before God, tho' we ſhould do ever ſo well, and ſuffer ever ſo innocently in regard to Men. Far from it! there is but one Way to be juſtified, and to obtain and preſerve the Bleſſing of a good Conſcience, which is, by humbling and confeſſing ourſelves guilty, and looking only for Forgiveneſs and Righteouſneſs in Chriſt. Thus we are made by him the Righteouſneſs of God itſelf. May the Lord put us all in this Way.

No more, my God, I boaſt no more
Of all the Duties I have done;
I quit the Hopes I held before,
To truſt the Merits of thy Son.

Yes, I muſt and will eſteem
All things but Loſs for Jeſus' ſake;
O may my Soul be found in him,
And of his Righteouſneſs partake.

The beſt Obedience of my Hands
Dares not appear before thy Throne;
But Faith can anſwer thy Demands,
By pleading what my Lord has done.

GOD has exalted Christ Jesus with his Right-Hand, to be a Prince and a Saviour, for to give Repentance unto Israel and Forgiveness of Sins, Acts v. 31.

Think not, What Reason have I to repent? I am no Murderer or Robber; for thou art both. By thy Sins thou hast murdered the Son of God, and by thy Pride robbed God of his own: Therefore, if thy old Heart is not changed yet into a new one, and thou feelest some Uneasiness on account of thine eternal Salvation, great care is to be taken not to mistake it for Temptations of the Devil; but believe me, that it is the Work of Christ who awakens thee, offers thee Repentance, and will make thee quite another Man. *He stands at the Door and knocks; and if any Man will hear his Voice and open the Door, he will come in to him and sup with him*, Rev. iii. 20.

Now Christ will ev'ry Want supply,
And fill our Hearts with Peace;
He gives by Cov'nant and by Oath
The Riches of his Grace.

Our Heart, that flinty stubborn thing,
That Terrors cannot move,
That fears no Threat'nings of his Wrath,
Shall be dissolv'd by Love.

There shall his sacred Spirit dwell,
And deep ingrave his Law,
And ev'ry Motion of our Souls
To swift Obedience draw.

Thus will he pour Salvation down,
And we shall render Praise;
We the dear People of his Love,
And he our God of Grace.

GOD is not a God of Confuſion, 1 Cor. xiv. 33. *He has made every thing beautiful in its Seaſon. Alſo he has ſet the World in their Heart, ſo that no Man can find out the Work that God makes from the Beginning to the End*, Eccleſ. iii. 11.

O Lord, I am like a little Child, knowing neither the Beginning or End of my Ways; but thou being my Counſellor, I think it my only Wiſdom to be adviſed and ruled by thee. O ſhew me then always thy Way in all things, even in the leaſt, that I may never miſs to do thy Work in due Seaſon and due Order. Make me ſuch a faithful Steward as not to go one Inch from thy Will, but on all Occaſions to act and ſuffer according to thy good Pleaſure.

Whither, O whither ſhould I fly,
But to my loving Saviour's Breaſt!
Secure within thy Arms to lie,
And ſafe beneath thy Wings to reſt.

I have no Might t' oppoſe the Foe,
But everlaſting Strength is thine;
Shew me the Way that I ſhould go,
Shew me the Path I ſhould decline.

Which ſhall I leave, and which purſue?
Thou only my Adviſer be;
My God, I know not what to do,
But oh! mine Eyes are fix'd on thee.

Fooliſh, and impotent, and blind,
Lead me a Way I have not known,
Bring me where I my Heav'n may find,
The Heav'n of loving thee alone.

NOW he who ſtabliſheth us with you in Chriſt, and has anointed us, is God; who has alſo ſealed us and given us the Earneſt of the Spirit in our Hearts, 2 Cor. i. 21, 22. Eph. i. 14.

A ſenſible Joy of Faith, and great Delight in Prayer, are not the only Evidences of this Earneſt and Sealing of the Spirit; theſe ſometimes are wanting; but we may know alſo, to be ſealed by theſe Marks, that we receive Chriſt in all his Offices, that we have a ſincere Deſire to do only the Will of God in all Things, that we hate Sin irreconcilably, that we are humbled, convinced and led into all Truths by the Spirit. Theſe are conſtant Marks even for the weakeſt.

Why ſhould the Children of a King
Go mourning all their Days?
Great Comforter deſcend and bring
Some Tokens of thy Grace.

Doſt thou not dwell in all the Saints,
And ſeal the Heirs of Heav'n?
When wilt thou baniſh my Complaints,
And ſhew my Sins forgiven?

Aſſure my Conſcience of her Part
In the Redeemer's Blood;
And bear thy Witneſs with my Heart,
That I am born of God.

Thou art the Earneſt of his Love,
The Pledge of Joy to come;
And thy ſoft Wings, celeſtial Dove,
Will ſafe convey me home.

GOD *be merciful to me a Sinner*, Luke xviii. 13. *Look upon my Affliction and my Pain, and forgive all my Sins*, Pſal. xxv. 18. Divine Anſwer. *The Lord is gracious and full of Compaſſion, and of great Mercy; the Lord is good to all, and his tender Mercies are over all his Works*, Pſal. cxlv. 8, 9. Therefore, *my Son, be of good cheer, thy Sins are forgiven thee*, Matth. ix. 2.

Juſtification or Remiſſion of Sins before the Tribunal of God, and the comfortable Aſſurance of it in the Heart, do not always go together. The Sentence of Pardon may be paſſed, and the Senſe of it be a wanting for a Time, or conſiſt only in ſome feeble Glimpſes now and then. The former is done all at once, in the moſt perfect manner; the latter is given by Degrees, as far as Believers are able to receive it: Therefore a penitent Soul muſt converſe much with the Goſpel, and pray continually for more Light and a greater Degree of Faith and Peace.

O God of Mercy, hear my Call;
My Loads of Guilt remove;
Break down this ſeparating Wall,
That bars me from thy Love.

Give me the Preſence of thy Grace;
Then my rejoicing Tongue
Shall ſpeak aloud thy Righteouſneſs,
And make thy Praiſe my Song.

A Soul oppreſt with Sin's Deſert
My God will ne'er deſpiſe;
A humble Grone, a broken Heart
Is our beſt Sacrifice.

DElight thyſelf in the Lord, and he ſhall give thee the Deſires of thine Heart, Pſal. xxxvii. 4.

If thou deſireſt to delight thyſelf only in the Lord, and art more ſolicitous for the Increaſe of Faith, Love and Holineſs, than temporal Happineſs; and wouldſt even loſe the latter, provided there was an Addition to the former; this comes not from Nature, but is an infallible Mark of Grace and Regeneration; and the Lord ſhall give thee alſo the Deſires of thine Heart, and even more than thou deſireſt.

Nothing can be more fooliſh, than to harbour one or more ſecret Luſts in our Hearts, after we have been once awakened. We muſt certainly ſuffer for it; our Conſcience will check us for it; we cannot enjoy it with half the Pleaſure as before; our Courſe is hindered, and our Peace diſturb'd. How much more prudent and profitable then would it be, to forſake all and follow Chriſt ſtraight, who can only ſatisfy the Deſires of our Heart! Conſider this, O my Soul! act the wiſer Part; let thy Eye be ſingle; cleave to him alone, when others cleaving to the Creatures pretend to ſerve two Maſters. Thus thou wilt be able to taſte the Kiſſes of his Mouth, and the cryſtal Streams of his comfortable and heavenly Love.

Dear Saviour, let thy Beauties be
My Soul's eternal Food;
And Grace command my Heart away
From all created Good.

HEAL me O, Lord, and I ſhall be healed, Jerem. xvii. 14. Divine Anſwer. *I am the Lord that healeth thee,* Exod. xv. 26. *They that be whole need not a Phyſician, but they that are ſick,* Matth. ix. 12. *I have ſeen his Ways, and will heal them,* Iſa. lxii. 18. xlii. 3. *and* lxi. 1. *He healed all that were ſick,* Matth. viii. 15—17.

This was an Emblem of his Power and Grace to heal all ſpiritual Diſeaſes of our Souls, tho' ever ſo deſperate and dangerous. Therefore give thyſelf only up to his Cure, he underſtands thy Diſtemper alſo, and will certainly reſtore thee. He has healed a great many already, nay all thoſe who ever deſired it, from all their Infirmities. Thou canſt never be too miſerable and bad for him, he is ever willing and able to help. The worſe thy Caſe is, the more he will pity thee and have Patience. Before we can be made whole, his Way is to make us thoroughly ſenſible of our Sickneſs, and lay our Wounds more and more open. But as the Phyſician then is moſt wanted, we muſt be the more earneſt to implore his Help, and he will ſurely bind us up again and heal us, tho' perhaps not at once, but ſometimes ſlowly and wonderfully, yet thoroughly at laſt; for he heals ALL, even the moſt incurable Diſeaſes, *Pſal.* ciii. 3.

Bind up, O Lord, and cheer my Soul
With thy forgiving Love;
O make my broken Spirit whole,
And bid my Pains remove.

Let not thy Spirit quite depart,
Nor drive me from thy Face;
Create anew my vicious Heart,
And fill it with thy Grace.

LORD, thou knowest that I love thee, John xxi, 15.

This Love is the Fruit of the Love of Chriſt, and conſequently cannot have place till this is ſhed abroad in our Hearts, that we can confidently reſt upon it. As in ſtriking a Circle one Point of the Compaſſes muſt be kept ſteady in the Centre, if the other ſhall go right; ſo our Faith muſt be immoveably fixed in Chriſt, in his Righteouſneſs, Grace and Love, if the reciprocal Love and Sanctification ſhall follow. But relying only on Gifts of Sanctification yields no ſettled Peace and Aſſurance, and conſequently no Strength to walk ſteadily in Love.

Jeſu, thy boundleſs Love to me
No Thought can reach, no Tongue declare:
O knit my thankful Heart to thee,
And reign without a Rival there.
Thine wholly, thine alone I am:
Be thou alone my conſtant Flame.

O grant that nothing in my Soul
May dwell, but thy pure Love alone:
O may thy Love poſſeſs me whole,
My Joy, my Treaſure, and my Crown,
Strange Fires far from my Soul remove,
My ev'ry Act, Word, Thought, be Love.

LORD, enter not into Judgment with thy Servant, Pſal. cxliii. 2. Divine Anſwer. *Verily, Verily I ſay unto you, he that heareth my Voice, and believeth on him that ſent me, hath everlaſting Life, and ſhall not come into Condemnation, but is paſſed from Death unto Life*, John v. 24. See alſo John viii. 51. Iſaiah xxv. 8.

Since the Judge himſelf is our Brother, our Bridegroom, the Lord of Death and Life, yea even our Life; Believers cannot die any more, but are paſſed from Death unto Life, it being impoſſible that Chriſt ſhould die again. He that owns the Juſtice of God's Judgment, confeſſes himſelf guilty in all Things, and appeals from the Judgment-ſeat to the Mercy-ſeat, him the Lord will own and juſtify again through his Righteouſneſs of his Son: For *if we would judge ourſelves, we ſhould not be judged. We ſhall even judge together with Chriſt*, 1 Cor. vi. 2, and ſurely we will not condemn ourſelves; much leſs will Chriſt: For he loves us more than we do ourſelves.

Who ſhall the Lord's Elect condemn!
'Tis God that juſtifies their Souls,
And Mercy like a mighty Stream,
O'er all their Sins divinely rolls.

Who ſhall adjudge the Saints to Hell?
'Tis Chriſt that ſuffer'd in their ſtead;
And the Salvation to fulfil,
Behold him riſing from the Dead.

Faith has an overcoming Pow'r,
It triumphs in the dying Hour:
Chriſt is our Life, our Joy, our Hope,
Nor can we ſink with ſuch a Prop.

GIVE heed to me, O Lord, Jerem. xviii. 19. Divine Anſwer. *Behold, he that keepeth* Iſrael *ſhall neither ſlumber nor ſleep,* Pſal. cxxi. 4. *They that put their Truſt in him ſhall underſtand the Truth, and ſuch as be faithful ſhall remain with him in Love; for Grace and Mercy is to his Saints, and he has Care for his Elect,* Wiſd. iii. 9.

The Care of the Lord, which he takes for his little ones, far and infinitely exceeds the Care of the moſt tender Mother over her weak and helpleſs Child. Be I then never ſo weak, miſerable and fooliſh in my own Eyes, the Lord being the Guardian of ſuch Babes, will have Patience with me. Nay theſe are the very Veſſels of his Grace. Therefore conſidering myſelf always as a weak ignorant Child, I will keep cloſe to him. He is the Miniſter of the Sanctuary, and will never let me want any thing, but defend, provide and train me up in the beſt and moſt ſuitable Manner.

Be thou my Counſellor,
My Pattern and my Guide;
And thro' this deſert Land
Still keep me near thy Side.
O let my Feet
Ne'er run aſtray,
Nor rove, nor ſeek
The crooked Way.

Should all the Hoſts of Death,
And Powr's of Hell unknown,
Put their moſt dreadful Forms
Of Rage and Miſchief on;
I ſhall be ſafe,
For Chriſt diſplays
Superior Pow'r
And guardian Grace.

THE Lord, the Lord God, merciful and gracious, longſuffering and abundant in Goodneſs and Truth. Keeping Mercy for thouſands, forgiving Iniquity, and Tranſgreſſion and Sin, Exod. xxxiv. 6, 7. *God is Love. Who will ſeparate us from the Love of God? In all Things we are more than Conquerors,* &c. 1 John iv. 16. Rom. viii. 35, 37.

O my dear Saviour, pour thy Love out into my Heart by thy holy Spirit, that by a true Senſe and Enjoyment of it, I may be able to love thee reciprocally with my whole Heart, and do all Things ſingly from a Principle of Love and Gratitude towards thee. I have long prayed for it, O Lord! thou canſt not deny it me; I muſt have this Petition granted.

Chriſt died, and lives and ſits above,
For ever interceding there:
Who ſhall divide us from his Love,
Or what ſhould tempt us to deſpair?

Shall Perſecution, or Diſtreſs,
Famine or Sword or Nakedneſs?

He that has lov'd us, bears us thro',
And makes us more than Conqu'rors too.

Not all that Men on Earth can do,
Nor Pow'rs on high, nor Pow'rs below,
Shall cauſe his Mercy to remove,
Or wean our Hearts from God, our love.

IN thee, O Lord, do I put my truſt, let me never be put to Confuſion, Pſal. lxxi. 1. Chriſt's Interceſſion: *Let not them that wait on thee, O Lord God of Hoſts, be aſhamed for my Sake,* Pſal. lxix. 6. *I have prayed for thee, that thy Faith fail not,* Luke xxii. 32.

Some ſay, I have enough of Faith; how could I elſe be a Chriſtian? If I could but live godly accordingly. But it is juſt the contrary, Godlineſs is the Fruit of Faith; and if there was the Tree of the Heart, the Fruit would ſoon follow. An hiſtorical and rational Faith is not enough. Was it ſuch an eaſy Matter to believe, what need of Chriſt's Interceſſion? O my dear Saviour pray for me alſo, that the Gift of Faith may be given me, and that I may perſevere to the End.

Jeſus, the Lord, ſhall guard me ſafe
From ev'ry ill Deſign;
And to his heav'nly Kingdom keep
This feeble Soul of mine.

Mine Eyes and my Deſire
Are ever to the Lord;
I love to plead his Promiſes,
And reſt upon his Word,

O keep my Soul from Death,
Nor put my Hope to Shame,
For I have plac'd my only Truſt
In my Redeemer's Name.

LORD, teach us ſo to number our Days, that we may apply our Hearts to Wiſdom, Pſal. xc. 12.

He that does not lay much and ſeriouſly to heart the Shortneſs of his Life, and the Uncertainty as well as the infinitely important Conſequences of his Death, is not a wiſe, but a fooliſh and very inconſiderate Man, tho' he was never ſo great a Philoſopher and Stateſman. But the right and true Conſideration of Death muſt be earneſtly prayed for, and this we muſt do directly without the leaſt Delay; for the Art of dying well is not ſo ſoon and ſo eaſily learned.

Thee we adore, eternal Name,
And humbly own to thee,
How feeble is our mortal Frame,
What dying Worms are we!

Dangers ſtand thick thro' all the Ground,
To puſh us to the Tomb;
And fierce Diſeaſes wait around,
To hurry Mortals home.

Good God! on what a ſlender Thread
Hang everlaſting Things!
Th' eternal States of all the Dead
Upon Life's feeble Strings.

Infinite Joy or endleſs Woe
Attends on ev'ry Breath;
And yet how unconcern'd we go
Upon the Brink of Death!

Waken, O Lord, our drowſy Senſe
To walk this dang'rous Road;
And if our Souls are hurry'd hence,
May they be found with God.

O Lord, pardon mine Iniquity; for it is great, Pſal. xxv. 11. Divine Anſwer. *Where Sin abounded, Grace did much more abound,* Rom. v. 20. For *God will abundantly pardon,* Iſaiah lv. 7.

It is all one with God to forgive a repenting Sinner his Treſpaſſes, whether great or ſmall; many or few; for they are all paid with one Ranſom. No Sin, properly ſpeaking, is little in itſelf; and none greater than the Grace of God, and the infinite Price laid down for it. Whatever Sins therefore a Man feels, yet he may throw himſelf upon the abounding Grace of God. But this Grace muſt always be our Comfort, to depend upon it alone, even when it is beſt for us: for then only it is beſt with us when we depend alone on Grace, and live in it as in our Element.

Why does your Face, ye humble Souls,
Thoſe mournful Colours wear?
What Doubts are theſe, that waſte your Faith,
And nouriſh your Deſpair?

What tho' your num'rous Sins exceed
The Stars that fill the Skies.
And aiming at th' eternal Throne
Like pointed Mountains riſe!

See here an endleſs Ocean flows
Of never-failing Grace;
Behold a dying Saviour's Veins
The ſacred Flood increaſe:

It riſes high, and drowns the Hills,
'T has neither Shore nor Bound:
Now, if we ſearch to find our Sins,
Our Sins can ne'er be found.

HAVE Mercy upon me, O Lord, for I am weak, Pſal. vi. 8. *and ſtrengthen me with Strength in my Soul*, Pſal. cxxxviii. 3. Divine Anſwer. *My Grace is ſufficient for thee; for my Strength is made perfect in Weakneſs*, 2 Cor. xii. 9. *The Lord delights not in the Strength of the Horſe, he takes not pleaſure in the Legs of a Man. The Lord takes pleaſure in them that fear him, in thoſe that hope for his Mercy*, Pſal. cxlvii. 10, 11. *The Lord*, our Strength, mighty God and Emanuel, *will give Strength unto his People*, Pſal. xxix. 11.

Wherein the Soul ſeems to be weakeſt, and has the greateſt Struggle with Nature, ſhe may be ſtrongeſt thro' Grace, and come off with a moſt glorious Crown. Therefore judge and deſpair not of overcoming by the Power of God, be there ever ſo ſtrong and obſtinate Enemies in thee or in others. I am weak indeed, but Chriſt is ſtrong; I am poor, he is rich; I ſick, he the Phyſician of the Sick; I a Sinner, he the Saviour of Sinners; conſequently he ſuits me, and I ſuit him extremely well.

Let me but hear my Saviour ſay,
Strength ſhall be equal to the Day;
Then I rejoice in deep Diſtreſs,
Leaning on all-ſufficient Grace.

I glory in Infirmity,
That Chriſt's own Pow'r may reſt on me:
When I am weak, then I am ſtrong,
Grace is my Shield, and Chriſt my Song.

I can do all Things, or can bear
All Suff'rings, if my Lord be there;
Sweet Pleaſures mingle with the Pains,
While his Left-hand my Head ſuſtains.

HAVE Mercy upon me, O Lord, for I am weak, Pſal. vi. 11. Divine Anſwer. *Fear thou not, let not thine Hands be ſlack. The Lord thy God in the midſt of thee is mighty, he will ſave, he will rejoice over thee with Joy: He will reſt in his Love, he will joy over thee with ſinging*, Zeph. iii. 16, 17. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulder, and his Name ſhall be called wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace*, Iſaiah ix. 6, 7. *Fear not; for behold I bring you good Tidings of great Joy*, Luke ii. 10.

O Lord, thou being alſo my mighty Saviour, Counſellor, mighty God and all, what can I want? Why am I diſcouraged? Why ſhould it be impoſſible to get the Victory in all Things? There is none too deeply corrupted, none too weak, and no Enemy too ſtrong for thee. Thou art too great a Match for them all. Yea, Amen. Hallelujah.

The Virgin's promis'd Son is born;
Behold th' expected Child appear:
What ſhall his Name or Titles be?
The Wonderful, the Counſellor.

This Infant is the mighty God,
Come to be ſuckled and ador'd;
Th' eternal Father, Prince of Peace,
The Son of *David* and his Lord.

The Government of Earth and Seas
Upon his Shoulders ſhall be laid;
His wide Dominions ſhall increaſe,
And Honours to his Name be paid.

Jeſus the holy Child ſhall ſit
High on his Father *David*'s Throne;
Shall cruſh his Foes beneath his Feet,
And reign to Ages yet unknown.

TEACH me thy Way, O Lord, and lead me in a plain Path becauſe of mine Enemies, Pſal. xxvii. 2. *Teach me thy Way, O Lord, I will walk in thy Truth: Unite my Heart to fear thy Name*, Pſal. lxxxvi. 11. Divine Anſwer. *Good and upright is the Lord, therefore will he teach Sinners in the Way. What Man is he that fears the Lord? Him ſhall he teach in the Way that he ſhall chooſe*, Pſal. xxv. 8, 12.

O Lord, be pleaſed to fulfil this gracious Promiſe in me alſo. Thou knoweſt that I have nothing ſo much at heart as to do thy Will, and yet I am very often loſt in Darkneſs. I truſt thou wilt do it. Here it is written; it is thy own Word; I depend upon it: Thou haſt many times accompliſhed the ſame already; and art willing and able to do it evermore, for thy own Name's ſake, and for my Enemies ſake. Thou being the God of my Covenant, I keep cloſe to thy Words, which can never paſs away, but are all yea and amen in Chriſt Jeſus our Lord and Saviour. Amen.

I lift my Soul to God,
My Truſt is in his Name;
Let not my Foes that ſeek my Blood
Still triumph in my Shame.

Sin and the Pow'rs of Hell
Perſuade me to deſpair;
Lord, let me know thy Cov'nant well,
That I may 'ſcape the Snare.

The Lord is juſt and kind,
The Meek ſhall learn his Ways;
And ev'ry humble Sinner find
The Methods of his Grace.

For his own Goodneſs ſake
He ſaves my Soul from Shame;
He pardons (tho' my Guilt be great)
Thro' my Redeemer's Name.

TURN again our Captivity, O Lord, Pſal. cxxvi. 4. Divine Anſwer. *The Lord has anointed me to preach good Things unto the Meek, to proclaim Liberty to the Captives, and the opening of the Priſon to them that are bound,* Iſa. lxi. 1. For *thus ſaith the Lord,* &c. *I will give thee for a Covenant to the People,* &c. *that thou mayſt ſay to the Priſoners, Go forth; to them that are in Darkneſs, Shew yourſelves, they ſhall feed in the Ways, and their Paſtures ſhall be in all high Places, they ſhall not hunger nor thirſt,* Iſaiah xlix. 8, 9, 10. See alſo Chap. xxxv. 10.

O Lord, I am hungring after the Righteouſneſs and Freedom, not only of Faith, but of Life and Holineſs alſo; not to pleaſe myſelf in the latter, but that the Evidence of the former may be ſo much clearer by it to me, and I may be able to rejoice and take the Comfort of thy Righteouſneſs alone without deceiving my Soul. Grant therefore that I may be truly filled, and may be ſtrong, eaſy and free, as not to be kept any longer in any of the moſt ſubtle Bonds, either of the Law, Unbelief, and a bad Conſcience, or of a carnal and worldly Mind.

Bury'd in Shadows of the Night,
We lie till Chriſt reſtores the Light;
Wiſdom deſcends to heal the Blind,
And chaſe the Darkneſs of the Mind.

Jeſus beholds where Satan reigns,
Binding his Slaves in heavy Chains;
He ſets the Priſ'ners free, and breaks
The iron Bondage from our Necks.

Poor helpleſs Worms in thee poſſeſs
Grace, Wiſdom, Pow'r, and Righteouſneſs;
Thou art our mighty all, and we
Give our whole ſelves, O Lord, to thee.

HOW long wilt thou hide thy Face from me, O Lord? Pſal. xiii. 2. Divine Anſwer. *For a ſmall Moment have I forſaken thee, but with great Mercies will I gather thee. In a little Wrath I hid my Face from thee for a Moment, but with everlaſting Kindneſs will I have Mercy on thee, for this is as the Waters of* Noah *unto me; for as I have ſworn that the Waters of* Noah *ſhould no more go over the Earth; ſo have I ſworn, that I would not be wroth with thee, nor rebuke thee,* Iſaiah liv. 7—9.

When the Lord is pleaſed to quicken us in our Prayers with a lively Impreſſion of one or more Promiſes, we are apt to think that the Hour of his Help was come. But afterwards it may be, he not only hides himſelf for a great while again; but Things take even ſuch a ſtrange and contrary Courſe, as if all had been nothing, or (as *Luther* ſays,) *as if nothing was more uncertain than the Word of God, nay even God himſelf.* They who deny ſuch Temptations, are Strangers both to themſelves and to the Devices of Satan. But Chriſtians muſt then be prudently upon their Guard, thinking that God is going to do ſome glorious Things for them: For if they are firſt more convinced of their utter Unworthineſs, if they act Faith and Patience, and are more earneſt in Prayers, they are fit to receive ſo much more Grace afterwards.

Dear Lord! behold our ſore Diſtreſs;
Our Sins attempt to reign;
Stretch out thine Arm of conqu'ring Grace,
And let thy Foes be ſlain.

If thou deſpiſe a mortal Grone,
Yet hear a Saviour's Blood;
An Advocate ſo near the Throne
Pleads and prevails with God.

How boundleſs is our Father's Grace,
In Height, and Depth, and Length!
He made his Son our Righteouſneſs,
His Spirit is our Strength.

HOW long wilt thou forget me, O Lord? Pſal. xiii. 2. Divine Anſwer. *Can a Woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the Palms of my Hands, thy Walls are continually before me,* Iſa. xlix. 15, 16. *I will not leave you comfortleſs,* John xiv. 18.

Were all our Sins and Afflictions ſo ſoon to be prayed away with a few Words, whence theſe ſad and repeated Complaints of *David?* Why ſhould God adviſe us to wait for him and perſevere in Hope? and how could Faith and Patience be exerciſed? In our Cloſets we may be lifted up with high Speculations; ſeem to be ſtrong, and able to leap over all the Walls; but in great Diſtreſs we ſee how dejected and as it were deſpondent our Hearts are, *Pſal.* xxx. 7, 8. But the Lord preſerves us.

Why do we thus indulge our Fears,
Suſpicions and Complaints?
Is he a God, and ſhall his Grace
Grow weary of his Saints?

Can a kind Woman e'er forget
The Infant of her Womb,
And 'mongſt a thouſand tender Thoughts
Her Suckling have no room?

Yet, ſays the Lord, ſhould Nature change,
And Mothers Monſters prove,
Zion ſtill dwells upon the Heart
Of everlaſting Love.

Deep on the Palms of both my Hands
I have engrav'd her Name;
My Hands ſhall raiſe her ruin'd Walls,
And build her broken Frame.

SHEW me thy Ways, O Lord, and teach me thy Paths, Psal. xxv. 4. *Shew me now thy Way that I may know thee*, Exod. xxxiii. 13. Divine Answer. *I will instruct thee and teach thee in the Way that thou shalt go: I will guide thee with mine Eye*, Psal. xxxii. 8. *My Presence shall go with thee, and I will give thee Rest*, Exod. xxxiii. 14.

O Lord, suffer me not to deviate one Inch from thy Way, much less to fall away from thee, the true Vine and Fortress of my Soul, by the plausible Insinuations of my own Brain and Imagination. May I never run, before thou hast called me, to the hurt of my Soul; but constantly and confidently abide in thee, always drawing first the necessary Light and Strength from thee by never-ceasing Supplications. Grant that my Eye being fixed continually upon thee, I may be guided into all Truth, my Doings be attended with thy Blessings, and my whole Life be a constant Progress towards Heaven. Christ's Answer:

I will keep thee as the Apple of mine Eye, that no Evil shall come near thee. As a careful Mother watches over her Child, so have I undertaken to teach thee my Path, and guide thee with mine own Eyes. Whatever Faintings and Failings may befall thee, yet will I be ever faithful, raising thee up again, and pushing thee on evermore in my Ways. Nay, as a good Shepherd, I'll carry thee in my own Arms, whenever thy increasing Weakness shall require.

My Honour is engag'd to save
The meanest of my Sheep;
All that my heav'nly Father gave,
My Hands securely keep.

By these, Books, *my Son, be admonished*, Eccles. xii. 12. But, *as new-born Babes, desire the sincere Milk of the Word, that ye may grow thereby*, 1 Pet. ii. 2.

New-born Babes must not self-conceitedly be desirous of high Things and strong Meat. Such have more need experimentally to understand the first Oracles of Christ, and taste evermore the Milk and saving Power of the Gospel. This would best make them grow in Grace and wean them from the World; since a sucking Child esteems nothing else in comparison of its Mother's Breast; and those that delight more in lofty vain Imaginations and a strange Sort of Hymns, than the Bible, do not follow the right Spirit, and at last must come to their Catechism again. For the more a Christian is approaching to his End, and desires to be duly prepared for Heaven, the more he walks in deep Humility and godly Simplicity, placing himself on the lowest Bench of weak and little Children. And thus they are the fittest Vessels of Grace; they will certainly be enlightened, and have the Mystery of Christ revealed in their Heart, *Matth.* xi. 25.

There was an Hour when Christ rejoic'd,
And spoke his Joy in Words of Praise;
Father, I thank thee, mighty God,
Lord of the Earth, and Heaven, and Seas.

I thank thy sov'reign Pow'r and Love
That crowns my Doctrine with Success;
And makes the Babes in Knowledge learn
The Heights, Breadth, and Length of Grace.

But all this Glory lies conceal'd
From Men of Prudence and of Wit;
The Prince of Darkness blinds their Eyes,
And their own Pride resists the Light.

Father, 'tis thus, because thy Will
Chose and ordain'd it should be so;
'Tis thy Delight t'abuse the Proud,
[illegible]

TAKE heed to yourselves, shunning bad Companies and Occasions, *lest at at any time your Hearts be overcharged with Surfeiting and Drunkenness and the Cares of this Life, and so that Day come upon you unawares.* If the Heart must not be so much as overcharged, what will become of those on that Day that are mighty to drink Wine, and Men of Strength to mingle strong Drink? *Watch ye therefore and pray always*, Luke xxi. 34, 36. *Be ye therefore sober and watch unto Prayer*, 1 Pet. iv. 8.

Sober and watchful we must be even against the Love of the World; since the Heart, being filled with any thing that is vain, is unable to pray right and enjoy Peace; Peace being disturbed even by reserving, much more by striving after something for the Flesh. But cleaving to Christ alone, ever seeking to relish him and the fulness of his Grace, is the best Means to secure ourselves from Worldliness, Uneasiness and Sloth of Spirit.

Vain Man on foolish Pleasures bent
Prepares for his own Punishment,
What Pains, what lothsome Maladies
From Luxury and Lust arise.

The Drunkard feels his Vitals waste,
Yet drowns his Health to please his Taste;
Till his active Pow'rs are lost,
And fainting Life draws near the Dust,

The Glutton grones and lothes to eat,
His Soul abhors delicious Meat:
Nature with heavy Loads oppress
Would yield to Death to be releas'd.

THY Word have I hid in my Heart, that I might not ſin againſt thee. Stabliſh thy Word unto thy Servant, who is devoted to thy Law. Then ſhall I not be aſhamed, when I have Reſpect unto all thy Commandments. Therefore, *remember the Word unto thy Servant, upon which thou haſt cauſed me to hope. I ſhall run the Way of thy Commandments, when thou ſhalt enlarge my Heart*, Pſal. cxix. 11, 38. and Verſes 6, 49, 32.

Thus Goſpel Comfort powerfully ſtirreth up to walk according to the Law, and the Law urges evermore to lay hold on and make right Uſe of the Goſpel, as not to abuſe it to Security; which are both very needful. For whoſoever makes void and neglects the Law, cannot but make a wrong Application of the Goſpel, and is in Danger of either being hurl'd into Libertiniſm, following the Bent of his own Imagination, or to his great Puniſhment falls under a heavy Yoke of mere human Inventions. May the Lord lead and keep us in the right Way.

Laden with Guilt, and full of Fears,
I fly to thee, my Lord;
And not a Glimpſe of Hope appears,
But in thy written Word.

This is the Judge that ends the Strife,
Where Wit and Reaſon fail;
My Guide to everlaſting Life,
Thro' all this gloomy Vale.

Oh! may thy Counſels, mighty God,
My roving Feet command;
Nor I forſake thy happy Road,
That leads to thy right Hand.

THrough the Law I am dead to the Law, that I might live unto God. I am crucified with Chriſt, nevertheleſs I live; yet not I, but Chriſt liveth in me, and the Life which I now live in the Fleſh, I live by the Faith of the Son of God, who loved me and gave himſelf for me, Gal. ii. 19.

Chriſt being our Head, in whom all Fulneſs dwells, he will certainly fill all his Members with Life and Strength, according to his Promiſe, *John* xiv. 19. *I live, and ye ſhall live alſo*; and Chap. xvii. 3. *This is eternal Life*, &c. To know Chriſt, and God in Chriſt as Love, is true Light and Life; he that has this, has enough, O the Excellency of the Knowledge of Chriſt! O Lord, teach me to know thee as the Bridegroom of my Soul, that the Law may not ruſh into my Conſcience, now thy Bride-chamber, and condemn me any more. I am devoted to none but to thee, *Rom.* vii. 4. Grant therefore that my whole Heart and Life, all my Words and Actions, may be governed only by a living Faith on thee, that thou haſt loved and given thyſelf for me.

Come, deareſt Lord, deſcend and dwell
By Faith and Love in ev'ry Breaſt;
Then ſhall we know and taſte and feel
The Joys that cannot be expreſs'd.

Come, fill our Hearts with inward Strength,
Make our enlarged Souls poſſeſs;
And learn the Height and Breadth and Length
Of thine unmeaſurable Grace.

Now to the God whoſe Pow'r can do
More than our Thoughts or Wiſhes know,
Be everlaſting Honours done
By all the Church thro' Chriſt his Son.

I AM poor and needy, and my Heart is wounded within me, Pſal. cix. 22. Divine Anſwer. *I know thy Poverty, but thou art rich*, Rev. ii. 9. *for bleſſed are the Poor in Spirit, for theirs is the Kingdom of Heaven*, Matth. v. 3. *The Meek ſhall eat and be ſatisfied; they ſhall praiſe the Lord that ſeek him; your Heart ſhall live for ever*, Pſal. xxii. 27. *The Lord healeth the broken in Heart, the Lord lifts up the Meek*, Pſal. cxlvii. 3, 6. *A bruiſed Reed ſhall he not break, and ſmoking Flax ſhall he not quench, till he ſend forth Judgment unto Victory*, Matth. xii. 20.

Such are the tender Mercies of Chriſt towards the weakeſt of his People, that he ſupplies them from time to time with all proportionable Strength, till at laſt they are able to gain the complete Victory. As ſoon therefore as we are ſenſible of our Poverty, or miſerable Condition, and are truly deſirous of Grace and Strength to overcome Sin, we have actually ſome Grace and ſpiritual Life, and are delivered already from the Jaws of Hell; for there is no ſuch feeling in dead Souls, and in Hell there is only a Deſire to be delivered from the Puniſhment, but not from Sin itſelf.

Bleſs'd are the humble Souls that ſee
Their Emptineſs and Poverty;
Treaſures of Grace to them are giv'n,
And Crowns of Joy laid up in Heav'n.

Bleſs'd are the Men of broken Heart,
Who mourn for Sin with inward Smart;
The Blood of Chriſt divinely flows,
A healing Balm for all their Woes.

I AM the Light of the World, he that followeth me ſhall not walk in Darkneſs, but ſhall have the Light of Life, John viii. 12. Therefore, *walk while ye have the Light, leſt Darkneſs come upon you, for he that walks in Darkneſs, knows not whither he goes,* Chap. xii. 35.

He that is faithful, keeping ever cloſe to Chriſt and his Light, ſtrictly watching and obeying the Motions of his Spirit, will be evermore tender in Conſcience, and receive ſo much more Light; conſequently he will be from time to time more deeply rooted in Repentance, Faith and Aſſurance, ſo as either to be preſerved from many Combats and Diſorders, or at leaſt be carried ſooner through the ſame. He may meet with dark Valleys, (Nature being as it were a great dark Abyſs, and Grace ſometimes as a ſmall Spawn) yet by degrees it will blaze, and at laſt break through and enlighten all our Darkneſs.

Is he a Star? He breaks the Night,
Piercing the Shades with dawning Light;
I know his Glories from afar,
I know the bright, the Morning-ſtar.

Is he a Sun? His Beams are Grace,
His Courſe is Joy and Righteouſneſs;
Nations rejoice when he appears
To chaſe their Clouds and dry their Tears.

Nor Earth, nor Seas, nor Sun nor Stars,
Nor Heav'n his full Reſemblance bears;
His Beauties we can never trace,
Till we behold him Face to Face.

O let me climb thoſe higher Skies,
Where Storms and Darkneſs never riſe!
There he diſplays his Pow'rs abroad,
And ſhines and reigns th' incarnate God.

I AM the Lord thy God which teaches thee to profit, which leadeth thee by the Way which thou ſhouldſt go. O that thou hadſt hearkened to my Commandments! then had thy Peace been as a River, and thy Righteouſneſs as the Waves of the Sea, Iſa. xlviii 17, 18. *Behold I ſtand at the Door and knock: if any Man hear my Voice and open the Door, I will come in to him, and will ſup with him, and he with me,* Rev. iii. 20.

How often, and how variouſly does the Lord knock at the Door of our Hearts? how clearly are his Commandments held forth to us? but how ſeldom are we inclined to give him the Hearing? Very often we are ſo diſtracted, that we can hardly obſerve his Voice from the Noiſe of worldly Things in our Senſes, and are not at home, when he is pleaſed to take up his Abode with us. Well, even now he is a knocking by this. O let us open the Door for him directly, ſince he deſires nothing from us that might be grievous, but intends to make our Hearts a glorious Reſidence and Banqueting-Room of his Love, to fill it with heavenly Goods, and to prepare and give every thing himſelf.

I'll bring him to my Mother's home,
Nor does my Lord refuſe to come
To Zion's ſacred Chambers, where
My Soul firſt drew the vital Air.

He gives me there his bleeding Heart,
Pierc'd for my Sake with deadly Smart;
I give my Soul to him, and there
Our Loves their mutual Tokens ſhare.

I charge you all, ye earthly Toys,
Approach not to diſturb my Joys;
Nor Sin, nor Hell, come near my Heart;
Nor cauſe my Saviour to depart.

I AM the true Vine, and my Father is the Husbandman; every Branch in me that beareth not Fruit, he takes away; and every Branch that beareth Fruit, he purges it, that it may bring forth more Fruit. Abide in me, and I in you; he that abides in me, and I in him, the same brings forth much Fruit, John xv. 1—5.

O Lord, I trust that this Word will have its Accomplishment in me also; tho' as yet I have great Reason to be humbled on account of my Barrenness. Grant therefore that I may always abide in thee faithfully and quietly; since there is every thing in thy Power, and nothing can be got and done by our own Strength; but as it is thy Will, and it tends both to the Glory of thy Father and thine own, I depend upon being replenished in due Season with Fruits of Righteousness. O suffer nothing in me which is to the Dishonour of thy Name, and which may be offensive to me and to others. But whatever thou thinkest as yet fit for me to suffer, let it work for my real Good.

How can I sufficiently adore the Patience of the Lord my gracious Husbandman, who still bears with me the weakest of all his Branches. He has not cut me off yet, but still dresses me to bring forth more Fruit, tho' as yet I hardly yielded him one good, but a Multitude of wild Grapes. Why then shouldst thou grumble, O my Heart, at the Application of his pruning Knife? It is really for thy Good. He is angry only with the degenerate unfruitful Branches. The more these are purged, the more Fruit thou shalt bring forth.

Is Christ a Vine? His heav'nly Root
Supplies the Boughs with Life and Fruit:
O let a lasting Union join
My Soul to him the living Vine!

I AM glorified in them, I have declared unto them thy Name, and will declare it, that the Love wherewith thou haſt loved me may be in them, and I in them: I in them, and thou in me, that they may be made perfect in one, John xvii. 10, 26, 23.

O glorious Promiſe! how could he love us more? What bleſſed and intimate Union is this? O for ſuch a Faith that could always truly believe it! Chriſt is the Vine, Believers are the Branches; he the Bridegroom, we the Bride; he the Head, we the Members of his Body, of his very Fleſh and very Bones, and conſequently one Body with him. And whoever hated his own Fleſh? ſo in loving and cheriſhing us, he loves himſelf, *Eph.* v. 28, 29. Whenever he ſhall ceaſe to love himſelf, then, and no ſooner, ſhall he ceaſe to love and cheriſh us alſo. It is his own Delight to do us good, more than the Mother that ſuckles her Child.

Lord, what a Heav'n of ſaving Grace
Shines thro' the Beauties of thy Face,
And lights our Paſſion to a Flame!
Lord, how we love thy charming Name!

When I can ſay, My God is mine,
When I can feel thy Glories ſhine;
I tread the World beneath my Feet,
And all that Earth calls good or great.

Send Comforts down from thy right Hand,
While we paſs thro' this barren Land:
And in thy Temple let us ſee
A Glimpſe of Love, a Glimpſe of thee.

I AM weary with groaning, Pſal. vi. 6. Divine Anſwer. *He gives Power to the Faint, and to them that have no Might he increaſes Strength*, Iſa. xl. 29. *I have ſatiated the weary Soul, and I have replenished every ſorrowful Soul*, Jerem. xxxi. 25. Therefore, *Come unto me all ye that labour and are heavy-laden and I will give you Reſt. Take my Yoke upon you and learn of me, for I am meek and lowly in Heart, and ye ſhall find Reſt to your Souls, for my Yoke is eaſy, and my Burden is light*, Matth. xi. 28, 30.

Here Chriſt is commending his Meekneſs, not ſo much as a Pattern to be imitated, and does not properly promiſe his Reſt and Comforts for our Labour and Humility, but to the coming and believing in him; to encourage the heavy laden Souls not to be frightened, but draw near to him with Confidence and Boldneſs, he ſays, I am not ſo rough and proud as Phariſees and other Men generally are towards Offenders, but meek, lowly in Heart, full of Compaſſion and willing to receive, to forgive and comfort them. Come therefore to him, O Sinner, with all thy Loads of Sin and Miſery, he will in no wiſe caſt thee out, but receive thee gladly.

Come hither, all ye weary Souls,
Ye heavy-laden Sinners come;
I'll give you Reſt from all your Toils,
And raiſe you to my heav'nly home.

Bleſs'd is the Man whoſe Shoulders take
My Yoke, and bear it with Delight;
My Yoke is eaſy to his Neck,
My Grace ſhall make the Burden light.

Jeſus, we come at thy Command,
With Faith and Hope and humble Zeal,
Reſign our Spirits to thy Hand,
To mould and guide us at thy Will.

I Have gone aſtray like a loſt Sheep, ſeek thy Servant, Pſal. cxix. 176. God's Anſwer. *Behold I, even I, will both ſearch my Sheep and ſeek them out, I will ſeek that which was loſt, and bring again that which was driven away; and will bind up that which was broken, and will ſtrengthen that which was ſick*, Ezek. xxxiv. 11—16. *He ſhall feed his Flock like a Shepherd: he ſhall gather the Lambs with his Arms, and carry them in his Boſom*, &c. Iſa. xl. 11.

He that is wiſe in his own Conceit, as many of our Philoſophers, does not pray like *David* in this Place, therefore he continues, with all his proud Wiſdom, in his natural Errors and Fooliſhneſs. But as thou haſt given me, O thou good Shepherd, to know and underſtand my loſt and helpleſs Condition; and I cannot find or adviſe myſelf in any thing, like a Sheep which is gone aſtray; I beſeech thee to ſeek, heal, tread, feed, carry and ſtrengthen me alſo, as I ſtand in need of and ſeems good to thee, that I may be able to ſay with *David*, *The Lord is my Shepherd, I ſhall not want.*

My Shepherd will ſupply my Need,
Jehovah is his Name;
In Paſtures freſh he makes me feed
Beſide the living Stream.

He brings my wand'ring Spirit back,
When I forſake his Ways;
And leads me for his Mercies ſake,
In Paths of Truth and Grace.

The ſure Proviſions of my God
Attend me all my Days;
O may thy Houſe be mine Abode,
And all my Work be praiſe!

I Am not worthy of the leaſt of all thy Mercies, and of all the Truth which thou haſt ſhewed unto thy Servant, Gen. xxxii. 10. *Who am I, O Lord God? And what is my Houſe that thou haſt brought me hither?* 2 Sam. vii. 18.

A Soul truly humbled thro' Afflictions highly eſteems the leaſt Favour, and judges itſelf utterly unworthy of it, looking upon every thing as a free Gift only for Jeſus Chriſt's Sake. Now, O my dear Father! it is true, in myſelf I deſerve none, no, not the leaſt of thy Mercies; but as thou haſt thought me more worthy and given me thine own Son, who hath purchaſed all again, and paid a great Price for them; yet I firmly believe, that Goodneſs and Mercy will follow me all the Days of my Life.

Now to the Pow'r of God ſupreme
Be everlaſting Honours giv'n;
He ſaves from Hell, (we bleſs his Name)
He calls our wand'ring Feet to Heav'n.

Not for our Duties or Deſerts,
But of his own abounding Grace,
He works Salvation in our Hearts,
And forms a People for his Praiſe.

'Twas his own Purpoſe that begun
To reſcue Rebels doom'd to die:
He gave us Grace in *Chriſt* his Son,
Before he ſpread the ſtarry Sky.

Jeſus the Lord appears at laſt,
And makes his *Father's* Counſels known,
Declares the great Tranſactions paſs'd,
And brings immortal Bleſſings down.

I Beſeech you, therefore, Brethren, by the Mercies of God, that you preſent your Bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service. And be not conformed to this World; but be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable, and perfect Will of God, Rom. xii. 1, 2.

This, in Conjunction with the Word of God and ſerious Prayers, is the beſt Means to know the Will of God. The neglecting of it and uſing other Means, is tempting God, and expoſing ourſelves to the Temptations and Siftings of the wicked one. We may think ourſelves to be divinely convinced by Faith of the Will of God, tho' we follow our own Imaginations, and ſpoil the beſt of our Actions. Self-will generally takes quick Reſolutions, and has a great deal of Aſſurance: whereas God very often leads his People blindly, and takes Methods quite different from ours. *Who* therefore *believes ſhall not make haſte, Iſa.* xxviii. 16. But be very careful that he do not miſtake Self-will and plauſible Repreſentations for divine Convictions and Aſſurance of Faith; always ſtrictly examining himſelf firſt, whether his Body, Soul, Will and Affections are entirely offered up to the Good-will and Pleaſure of God! For the only true Service which God delights in, is the ſacrificing our whole ſelves to him at all Times, and not only at Church, but in all other Places, that we do not conform to the World, but be daily transformed by the renewing of our Minds.

Tho' lifted Eyes ſalute the Skies,
And bended Knees the Ground,
Yet God abhors the Sacrifice,
Where not the Truth is found.

Lord, ſearch my Thoughts and try my Ways,
And make my Soul ſincere:
Then ſhall I ſtand before thy Face,
And find Acceptance there.

I Will greatly rejoice in the Lord, my Soul ſhall be joyful in my God, for he has clothed me in the Garments of Salvation, he has covered me with the Robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments, and as a Bride adorns herſelf with her Jewels, Iſa. lxi. 10.

In vain doſt thou dreſs up and adorn thyſelf, O my Soul, before thou approacheſt Chriſt. To him thou muſt come, filthy, naked and miſerable as thou art; he will clothe and adorn thee himſelf, and in this Ornament alone thou ſhalt rejoice. For the very beſt of our Robes and Performances are not without Spots, but ſtill want to be waſhed in the Blood of Chriſt and covered with this Ornament, *Rev.* vii. 14. This and this alone is the Way to enjoy and maintain a true Peace. This will enable us to rejoice that our Names are written in Heaven.

Awake my Heart, ariſe my Tongue;
Prepare a tuneful Voice;
In God, the Life of all my Joys,
Aloud will I rejoice.

'Tis he adorn'd my naked Soul,
And made Salvation mine;
Upon a poor polluted Worm
He makes his Graces ſhine.

The Spirit wrought my Faith and Love,
And Hope, and ev'ry Grace;
But Jeſus ſpent his Life to work
The Robe of Righteouſneſs.

Strangely, my Soul, art thou array'd
By the great ſacred Three!
In ſweeteſt Harmony of Praiſe
Let all thy Pow'rs agree.

I Have ſinned againſt the Lord. Divine Anſwer. *The Lord alſo has put away thy Sin, thou ſhalt not die,* 2 Sam. xii. 13. *For if we would judge ourſelves, we ſhould not be judged,* 1 Cor. xi. 31.

He that with unfeigned Repentance accuſes and judges himſelf, accounting his own Righteouſneſs and beſt Doings as filthy Rags, will ſoon receive Grace, Pardon and Remiſſion of all his Sins at once, tho' Chaſtiſement may follow; for Grace is not divided as Gifts are. God, through Chriſt, receives the whole Perſon of a penitent Sinner into his Favour, forgiving both original and actual Sins in one Inſtant; ſo that either none or all are forgiven: Not one, even the leaſt, is forgiven, only on account of our Repentance (as ſome vainly imagine) without the Blood of Chriſt; but by this all, even the moſt hainous, are taken away; for the Blood of Chriſt cleanſes us from all Sins, 1 *John* i. 7.

Shew Pity, Lord, O Lord forgive;
Let a repenting Rebel live:
Are not thy Mercies large and free?
May not a Sinner truſt in thee?

My Lips with Shame my Sins confeſs
Againſt thy Law, againſt thy Grace:
Lord, ſhould thy Judgment grow ſevere,
I am condemn'd, but thou art clear.

Should ſudden Vengeance ſeize my Breath,
I muſt pronounce thee juſt in Death;
And if my Soul were ſent to Hell,
Thy righteous Law approves it well.

My Crimes are great, but not ſurpaſs
The Pow'r and Glory of thy Grace;
Great God, thy Nature has no Bound,
So let thy pardoning Love be found.

I Have ſomewhat againſt thee becauſe thou haſt left thy firſt Love, Rev. ii. 4.

This comforts me, O my dear Father! that thou haſt ſhewn me thy Mercy, and loveſt me in Chriſt; but this grieves me alſo, that my Love is ſtill ſo weak towards thee. O ſupply theſe my great Defects, and whatever thou ſuffereſt to remain lay it not to my Charge, and let it not diſturb my filial Confidence, rather let it ſerve, that I truſt ſo much more upon Chriſt alone, and that I may be ſtirred up to more earneſt Prayers; then there is no Doubt but my great Wants ſhall in due Time be all fill'd up with a real conſtant Love.

Why is my Heart ſo far from thee,
My God, my chief Delight?
Why are my Thoughts no more by Day
With thee, no more by Night?

Why ſhould my fooliſh Paſſions rove?
Where can ſuch Sweetneſs be,
As I have taſted in thy Love,
As I have found in thee?

Trifles of Nature or of Art,
With fair deceitful Charms
Intrude into my thoughtleſs Heart,
And thruſt me from thy Arms.

Wretch that I am, to wander thus
In chace of falſe Delight!
Let me be faſten'd to thy Croſs,
Rather than loſe thy Sight.

I Wait for the Lord, my Soul doth wait, Pſal. cxxx. 5. God's Anſwer. *They that wait upon the Lord ſhall renew their Strength, they ſhall mount up with Wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint*, Iſa. xiv. 31. *For the Lord is good unto them that wait for him, to the Soul that ſeeks him*, Lament. iii. 25.

When we have prayed, we muſt remember to wait alſo; for it is not only an expreſs Command, but very acceptable to the Lord. The more we wait and are inſtant in Prayer, ſo much more will he give: Nay, he always hears and grants our Petitions directly, and lays them up for his Children; but that we may not abuſe them, he gives the Enjoyment only when it is moſt needful. Therefore we may confidently ſay, Such and ſuch Gifts I have, ſince I have prayed for them: They are actually laid up for me, and the Uſe and Benefit thereof I ſhall reap in due Seaſon, eſpecially in Death and all Eternity.

My Spirit looks to God alone;
My Rock and Refuge is his Throne;
In all my Fears, in all my Straits,
My Soul on his Salvation waits.

Truſt him, ye Saints, in all your Ways,
Pour out your Hearts before his Face;
When Helpers fail and Foes invade,
God is our all-ſufficient Aid.

For ſov'reign Pow'r reigns not alone,
Grace is a Partner of his Throne:
Thy Grace and Juſtice, mighty Lord,
Shall well divide our laſt Reward.

IN the Multitude of my Thoughts within me, thy Comforts delight my Soul, Pſal. xciv. 19. See alſo 2 *Cor.* i. 3—5.

A Man without Afflictions ſeeks his Truſt and ſeeks his Comforts chiefly in temporal Things; he is full of earthly Deſires, and the true Image of Vanity; whereas we can never taſte the ſweet Comforts of the Word of God ſo well as under the Burden of the Croſs. There our Spirits ſometimes enjoy more Reſt and Joy than if we were without it, for then that Word is fulfill'd which Chriſt ſays, *Matt.* xi. 30. *My Yoke is eaſy and my Burden is light.* Thus our Hearts are ſet againſt the World, reconciled to heavenly Things, and eaſily diſunited from many Idols, which were impoſſible to deny and forſake before. Well then may we bear this ſalutary Burden, which will certainly end, and who knows how ſoon, in eternal Glory and Reſt. And as the Lord will alſo give Patience and Strength ſufficient for the Day, ſo as to be never tempted above Meaſure, there is abundant Reaſon again to ſay, that his Burden is light indeed.

'Tis good for me to wear the Yoke,
For Pride is apt to riſe and ſwell;
'Tis good to bear my Father's Stroke,
That I might learn his Statutes well.

Father I bleſs thy gentle Hand;
How kind is thy chaſtiſing Rod
That forc'd my Conſcience to a Stand,
And brought my wand'ring Soul to God.

I Determined not to know any thing among you, save Jesus Christ, and him crucified, 1 Cor. ii. 2. *The Love of God is most excellent Wisdom*, Eccles. i. 13. *The Fear of the Lord is the Beginning of Wisdom*, &c. Psal. cxi. 10. *The Wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruit, without Partiality and without Hypocrisy*, James iii. 17. *Knowledge puffeth up, but Charity edifies*, 1 Cor. viii. 1.

Christ crucified and he alone, is the Power and Wisdom of God; him all Christians, and especially Divines, should make their particular Practice to study well. Were our Faith builded on human Wisdom, then surely carnal Philosophers would be the greatest Believers; whereas they are sometimes the worst Infidels, or at best the most silly and faithless People in Times of Distress. And besides, their being puffed up is another Evidence that they have not the true Wisdom; for the Wisdom from above is only with the Lowly and Babes, who pray for it earnestly, *Prov.* xi. 2. *Matt.* xi. 25. What would all Knowledge avail us then, without the Knowledge of Christ? One Spark of pure Love yields more Power than all the Stores of empty human Learning. May the Lord Jesus shed his Love abroad into my Heart, him have I determined only to know; his Love at the Cross I account for my greatest Wisdom and Glory.

They that would grow divinely wise,
Must with his Love begin;
Our fairest Proof of Knowledge lies
In hating every Sin.

To fear his Pow'r, to trust his Grace
Is our divinest Skill;
And he's the wisest of our Race
That best obeys his Will.

I Will not let thee go except thou bleſs me, Gen. xxxii. 26. *Forſake me not, O Lord, O my God*, Pſal. xxxviii. 22. Divine Anſwer. *Behold, I am with thee, and will keep thee in all Places whither thou goeſt, for I will not leave thee until I have done that which I have ſpoken to thee of*, Gen. xxviii. 15. *I know thee by Name, and thou haſt alſo found Grace in my Sight*, Exod. xxxiii. 12. *I will never leave thee nor forſake thee*, Heb. xiii. 5.

God will have me to be faithful, and ſhould not he be ſo himſelf? Am I to truſt in his Word, then ſurely he will not forſake me, but be as good as his Word. Heaven and Earth muſt paſs away, but his Word will not: He is ever faithful. If I don't believe this, I believe no God at all; but if I truly believe him to be faithful, I believe enough. This is what he only deſires, and if I really do, my Faith will not be moved even in the hotteſt Trials; the Word will hold me up, though I receive it even in Weakneſs.

Begin, my Tongue, ſome heav'nly Theme,
And ſpeak ſome boundleſs thing;
The mighty Works, or mightier Name
Of our eternal King.

Tell of his wondrous Faithfulneſs,
And ſound his Pow'r abroad,
Sing the ſweet Promiſe of his Grace,
And the performing God.

Proclaim Salvation from the Lord
For wretched dying Men;
His Hand has writ the ſacred Word
With an immortal Pen.

Engrav'd as in eternal Braſs
The mighty Promiſe ſhines;
Nor can the Pow'rs of Darkneſs raſe
Thoſe everlaſting Lines.

I Say unto you, that every idle Word that Men shall speak, they shall give account thereof in the Day of Judgment, Matt. xii. 36. See also *Eph.* iv. 29. v. 4. Here all corrupt Communication, Jesting, foolish Talking, or whatever is not convenient and good to the use of edifying, is plainly forbidden. But who truly believes the Reports and the Truth of these awful Words? Surely the World does not believe them at all: This is quite plain, from that very common and shocking Practice and Custom of Judging, Lying, Swearing, Jesting, and talking all manner of Filthiness, yea, even religious People very often do not believe and consider them enough. How many heedless, slanderous, idle and unprofitable Words, are sometimes spoken by these? Be therefore careful, O my Reader, to weigh every Word, and to make light of none, for each will increase thine Account. Whenever ye are going to speak, let the Question be first, Is it needful to speak? Does it tend to the Glory of God? Will it profit me, or others? O Lord grant that never an idle Word may drop from my Lips. Whenever I am to converse with others, give me Grace first to converse with thee by secret Prayers. In all Companies let thy Presence be before mine Eyes, always looking upon thee as the chief Person in the Place, and receiving thy Direction, when and what I am to speak. May thy good Spirit always teach me and sanctify all my Thoughts and Words.

Thus I resolve before the Lord,
Now will I watch my Tongue,
Lest I let slip one sinful Word,
Or do my Neighbour wrong.

I Will declare mine Iniquity; I will be ſorry for my Sin. I acknowledge my Tranſgreſſions, and my Sin is ever before me, Pſal. xxxviii. 18. Pſal. li. 5. Divine Anſwer. *He has not dealt with us after our Sins, nor rewarded us according to our Iniquities; for as the Heaven is high above the Earth, ſo great is his Mercy towards them that fear him. As far as the Eaſt is from the Weſt, ſo far has he removed our Tranſgreſſions from us. Like as a Father pitieth his Children, ſo the Lord pitieth them that fear him,* Pſal. ciii. 10—13.

As my Sins are ever before me, ſo the Ranſom of my Mediator is ever before God and me alſo. God having dealt already with Chriſt my Surety for my Sins, he cannot deal for them with me again; for he cannot take double Payment, and puniſh them twice: Not only his Mercy, but even his Juſtice requires him to ſave me, when I lay hold on the Merits and the moſt perfect Atonement of his dear Son my Redeemer. Thus all my Sins and Puniſhments are taken away for ever, my Conſcience is perfectly purged, and by Faith I am able to anſwer all the Charges of the Law, 1 *John* i. 9. *Heb.* ix. 14. Chap. x. 2, 22.

High as the Heavens are rais'd
Above the Ground we tread,
So far the Riches of his Grace
Our higheſt Thoughts exceed.

His Power ſubdues our Sins,
And his forgiving Love,
Far as the Eaſt is from the Weſt,
Doth all our Guilt remove.

BY Night on my Bed, I ſought him whom my Soul loveth, Canticles iii. 1.

Many are ſeeking Chriſt who have him already, tho' he hides himſelf; and many imagine they have him, who have him not; for ſuch as have him only in their Thoughts and in their Mouth, have him not in their Heart. O my dear Saviour, let me always remember and firmly believe that thy Father loves me as he loves thee, and that thou loveſt me alſo as thy very Spouſe and a Member of thy Body. Happy would that be for me, then I could love thee again; and we ſhould delight in one another reciprocally above all Creatures.

Jeſus my Portion, and my Love,
My everlaſting All;
I've none but thee in Heav'n above,
Or on this earthly Ball.

How vain a Toy is glitt'ring Wealth,
If once compar'd to thee?
Or what's my Safety, or my Health,
Or all my Friends, to me?

Let others ſtretch their Arms like Seas,
And graſp in all the Shore,
Grant me the Viſits of thy Face,
And I deſire no more.

For whilſt upon my reſtleſs Bed
Amongſt the Shades I roll,
If my Redeemer ſhews his Head,
'Tis Morning with my Soul.

I Know also, my God, that thou trieſt the Heart, and haſt Pleaſure in Uprightneſs, 1 Chron. xxix. 17. *He is a Buckler to them that walk uprightly*, Prov. xi. 8. *The Lord looks on the Heart*, 1 Sam. xvi. 7.

Since God cannot be deceived with a mere outward Form, tho' ever ſo fine; it is not an infallible Proof of a ſincere, real Converſion, if a Man has reformed only the groſſer Sins of his former Life, much leſs if he only abſtains from ſuch Things which by Nature he is not ſo much inclined to: But if our Hearts are changed, and eſpecially in thoſe Things we have the ſtrongeſt Propenſity, this is an infallible Evidence of a true Converſion. For theſe inward capital Enemies, the Lord and all his upright Followers attack moſt, before all the reſt. But if thou wouldſt give over that which is deareſt to thee, thou muſt know and believe firſt, THAT CHRIST LOVES THEE. Theſe Thoughts we muſt proſecute, tho' all other Things ſhould be forgotten.

Miſtaken Souls! that dream of Heav'n,
And make their empty Boaſt
Of inward Joys and Sins forgiv'n,
While they are Slaves to Luſt.

Vain are our Fancies, airy Flights,
If Faith be cold and dead;
None but a living Pow'r unites,
To Chriſt the living Head.

'Tis Faith that changes all the Heart;
'Tis Faith that works by Love;
That bids all ſinful Joys depart,
And lifts the Thoughts above.

Faith muſt obey her Father's Will,
As well as truſt his Grace;
A pard'ning God is jealous ſtill
For his own Holineſs.

I Will hedge up thy Way with Thorns, and make a Wall that she shall not find her Paths; and she shall follow after her Lovers, but she shall not overtake them, and she shall seek them and not find them: Then shall she say, I will go and return unto my first Husband, for then was it better with me than now, Hos. ii. 6, 7.

As it is only with thee, O my dear Saviour, that I can be happy, I would never leave thee any more: And that I may not give thee the Slip unawarea, even under good Pretences, I desire to have my Way well hedged up, and be encompassed every where with Thorns. Let me quickly discover and crucify every thing which can in the least disturb me in the Enjoyment of thy Love, that I may always closely walk with thee alone; and never step one Inch out of thy Way, for fear of running myself into the Thorns, and bringing unnecessary Sufferings upon me; tho' I do not mean to avoid the Cross of Christ in other respects, but would willingly submit to any Sufferings, which are never without good Fruit.

Glory be to thee, O my blessed Saviour, that thou hast not given me up yet, and suffered me to run into Destruction in my own Ways. O be pleased to restrain me evermore, and whenever I am in Danger to slide out into the broad Way, grant that I may not find any Rest till I am brought back again, should it even be by means of the pricking Thorns of Afflictions.

I know thy Judgments, Lord, are right,
Tho' they may seem severe;
The sharpest Sufferings I endure
Flow from thy faithful Care.

Before I knew thy chast'ning Rod
My Feet were apt to stray;
But now I learn to keep thy Word,
Nor wander from thy Way.

I Will make thee an eternal Excellency, a Joy of many Generations. Thy Sun shall no more go down, neither shall thy Moon withdraw itself; for the Lord shall be thine everlasting Light, and the Days of thy Mourning shall be ended. Thy People also shall be all righteous, they shall inherit the Land for ever, the Branch of my planting, the Works of my Hands shall be glorified, Isa. lx. 15. 20. 21. *I will direct their Work in Truth, and will make an everlasting Covenant with them,* Chap. lxi. 8. *Thou shalt be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God! And as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee,* Isa. lxii. 3, 5. See also *Prov.* iv. 9. Eccles. xv. 2.

O my dear Saviour and Bridegroom, how could it be possible for thee to take delight in a sinful Worm as I, if it was not entirely for the Sake of thine own gracious Beauties, Garments and Ornaments. But since it is thy Pleasure to rejoice in thine own Works, what can I desire more agreeable to thy Will than the fulfilling of all these Engagements? Let me prosper evermore by the Plantings of thy Hand, that my Works, being done in thee, may glorify thy wondrous Grace, and my Life abound evermore with Fruits meet for Eternity.

Kind is the Speech of Christ our Lord,
Affection sounds in ev'ry Word;
What mighty Wonders Love performs,
And puts a Comeliness on Worms.

D fil'd and lothsome as we are,
He makes us white, and calls us fair;
Adorns us with that heav'nly Dress,
His Graces and his Righteousness.

I Will make an everlasting Covenant with them, that I will not turn away from them to do them Good, and I will put my Fear into their Hearts, that they shall not depart from me; yea I will rejoice over them to do them Good. I will plant them in this Land assuredly with my whole Heart and with my whole Soul, Jer. xxxii. 40, 41. *I will cleanse them from all their Iniquity, whereby they have sinned against me, and I will pardon all their Iniquity*, Jer. xxxiii. 8. See also *Ezek.* xxxvi. 25, 26, 27.

O glorious Promise! God will plant us, cleanse us, and not leave off to do us good. If we do not experience it, the Reason is, that either we resist, or do not mind the Workings of his Grace enough, which certainly is a great Loss: for the least spiritual Loss is greater than the Loss of the whole World. O thou God of my Covenant, as it is thy Heart's Desire to work and give all that's good without ceasing, so let me also be careful without ceasing, to open wide the Mouth of Faith by Prayers, and receive the blessed Gifts of thy Goodness. And whereas my Heart is even now prepared for thee, be pleased to fill it up with thy Grace.

Dear God, the Treasures of thy Love
Are everlasting Mines;
Deep as our helpless Miseries are,
And boundless as our Sins,

The happy Gates of Gospel Grace
Stand open Night and Day:
Lord, we are come to seek Supplies,
And drive our Wants away.

MY Mercy will I keep for him for evermore, and my Covenant ſhall ſtand faſt with him, Pſal. lxxxix. 29.

Generally there is much ſpoken of Grace, Remiſſion of Sins, and the Aſſurance thereof; but ſeldom enough of Baptiſm, which gives both; for tho' I ſhould break my baptiſmal Vow, yet the Covenant and Grace of God does not fall away. As ſoon as I repent of my Fall, aſk Pardon thro' Chriſt and return to my Duty, it is the ſame again as if I had never fallen; I have recovered the eternal Grace and Forgiveneſs of all Sins, which was given me in Baptiſm.

The Promiſe of my Father's Love
Shall ſtand for ever good:
He ſaid, and gave his Son to Death,
And ſeal'd the Grace with Blood.

To this dear Cov'nant of thy Word
I ſet my worthleſs Name;
I ſeal th' Engagement of my Lord,
And make my humble Claim.

The Light, and Strength, and pard'ning [Grace,
And Glory ſhall be mine;
My Life and Soul, my Heart and Fleſh,
And all my Pow'rs are thine.

I call that Legacy my own,
Which Jeſus did bequeath;
'Twas purchas'd with a dying Grone,
And ratify'd in Death.

Sweet is the Mem'ry of his Name,
Who bleſs'd us in his Will,
And to his Teſtament of Love,
Made his own Life the Seal.

I Will be as the Dew unto Iſrael; *he ſhall grow as the Lily, and caſt forth his Roots as* Lebanon. *His Branches ſhall ſpread, and his Beauty ſhall be as the Olive-tree,* Hoſ. xiv. 6, 7. *Let my Beloved come into his Garden and eat his pleaſant Fruits,* Cant. iv. 16. *But the Fruit of the Spirit is Love,* &c. Gal. v. 22.

Whatever vile Luſts and prophane Thoughts are ſtarted up againſt my own Will, by the Remainder of the evil Root, the bleſſed God will not lay them to my Charge; but ſince they humble me deep, they muſt alſo work for my Good, tho' they ſeem ſometimes to deſtroy Faith, Love and all other good Fruit, that I am like a barren Tree. The Lord has promiſed that I ſhall be green, bloſſom, and bring forth Fruit. This Word muſt alſo be fulfilled in me, tho' it ſhould go ever ſo ſlow, and even by contrary Ways. His Love will yet be ſhed abroad in my Heart, and conſtrain powerfully.

We are a Garden wall'd around,
Choſen and made peculiar Ground;
A little Spot, inclos'd by Grace,
Out of the World's wide Wilderneſs.

Awake, O heav'nly Wind, and come,
Blow on this Garden of Perfume;
Spirit divine, deſcend and breathe
A gracious Gale on Plants beneath.

Make our beſt Spices flow abroad,
To entertain our Saviour God:
And Faith, and Love, and Joy appear,
And ev'ry Grace be active here.

I Will perform my good Word towards you; for I know the Thoughts that I think towards you, saith the Lord, Thoughts of Peace and not of Evil, to give you an expected End. Then you shall pray unto me, and I will hearken unto you, and ye shall seek me and find me: I will turn away your Captivity, Jer. xxix. 10, 11. 13. *For the Word of the Lord is right; for he spoke and it was done, he commanded and it stood fast,* Psal. xxxiii. 4, 9.

Were it so light a Matter to rely on the Faithfulness of God in Times of Distress, what need to give us so many and various Promises? If our Faith be right, we must also endure and wait his Time with Patience, which certainly is not an easy Task; since the Promise of the Lord not only tarries very often, but sometimes even the counter part will happen, that Providence goes quite contrary to the Word, and seems as if it could not be true at all. And then we must remember that these are the very Ways and Methods of God, who have ever been in the Deep, and acted, *per contraria*, contrary to our Expectation. This the Corruption of our Nature requires, and the Wisdom of God ever chooses first to help us inwardly, and prepare us to a right Use of his outward Helps and Favours; and thus we receive always a double Blessing at once from his Hands.

Who shall pretend to teach him Skill,
Or guide the Counsels of his Will?
His Wisdom like a Sea divine,
Flows deep and high beyond our Line.

Each of his Words demands my Faith,
My Soul can rest on all he saith;
His Truth inviolably keeps
The largest Promise of his Lips.

BEhold, I will allure her, and bring her into the Wilderneſs and ſpeak comfortably unto her, Hoſ. ii. 14. *Come, my Beloved, let us go forth into the Field; let us lodge in the Villages*, Cant. vii. 11.

O Lord, the World is nothing to me but a Wilderneſs, a Place of Tribulation, where, being daily toſſed to and fro, I enjoy no Reſt; but whenever I lifted up my Heart and look'd for Peace in thee by Prayer, thou haſt always ſpoke comfortable Things to me, and even carried me ſafe thro' all outward Diſtreſſes. Grant that by this I may be ſtrengthen'd for the time to come, when I am at a loſs again what Courſe to take. Let me always firmly believe thee to be a preſent Help in all Things, who art willing and able to carry me furthermore thro' ever ſo many and great Troubles and Oppoſitions, till I ſhall be ſafely arrived at the Ports of Heaven.

Lord, what a wretched Land is this,
That yields us no Supply,
No chearing Fruits, no wholſom Trees,
Nor Streams of living Joy.

But pricking Thorns thro' all the Ground,
And mortal Poiſons grow,
And all the Rivers that are found,
With dang'rous Waters flow.

Yet the dear Path to thine Abode
Lies thro' this horrid Land:
Lord! we would keep the heav'nly Road,
And run at thy Command.

Our Souls ſhall tread the Deſert thro'
With undiverted Feet;
And Faith and flaming Zeal ſubdue
The Terrors that we meet.

FOR the Power of the Lord is great, and he is honoured of the Lowly, Sirach iii. 20. *For those that walk in Pride, he is able to abase*, Dan. iv. 37. *The Kings of the Earth bring their Glory and Honour into the City of God*, Rev. xxi. 24.

Some are of such an insatiable Pride, that they think themselves not proud enough, but spend sometimes much Money upon great Titles and Offices, only to shew themselves with more Pride. *For every one*, as Mr. *John Arndt* observes, *by Nature desires to be something great, but none to be lowly with Christ and follow him; for he has many Servants, but very few Fellowers.* Grant, O Lord, that I may never defile myself with Pride, but give myself up to thee intirely with all my inward and outward Prerogatives, to seek only thine, not mine own Honour, in all things. What greater Pride can there be, than to be jealous of the Honours of his Station and Birth? Have we not much more Reason to be humbled and ashamed on account of our Birth and Progenitors? Have not all our Ancestors, from the very first to the last, been Sinners? Is not all human Blood alike corrupted? What can it then be else but a vain sort of Pride, to seek any Difference and Glory in the Blood? There is no Difference before God, except we are born again, and we act in every Rank and Station like true Christians, and do all things in unfeigned Humility to the Glory of God. This is the only Birth and Prerogative in which we can please God and adorn our outward Station.

All honours perish in the Dust,
And Pomp and Beauty, Birth and Blood;
The glorious Day exalts the Just
To full Dominion o'er the Proud.

Jesus Christ, the same Yesterday, To-day, and for ever, Heb. xiii. 8. *Who of God is made unto us Wisdom, and Righteousness, and Sanctification, that, as it is written, he that glories, let him glory in the Lord*, 1 Cor. i. 30, 31. *He has finished the Transgression, he has made Reconciliation for Iniquity, he has brought in everlasting Righteousness*, Dan. ix. 24. *In him have we Righteousness and Strength*, Isa. xlv. 24.

In ourselves we find nothing but Misery; in Christ all that is good, nay he is himself our All: He works and gives what is necessary to Salvation, therefore we cannot, and need not bring any thing to him of our own; but since he is made unto us *Wisdom, Righteousness, Sanctification and all*, we may, and must rely only on his Name, and draw every thing from him by continual Prayers of Faith. And he being our All, the Law, Sin, Satan, and even our own Judgments have lost their Power and Right of Condemnation over us.

Jehovah speaks, let Israel hear,
Let all the earth rejoice and fear;
While God's eternal Son procla'ms
His sov'reign Honours and his Names.

I am the last, and I the first,
The Saviour God, and God the just;
There's none beside pretends to shew
Such Justice and Salvation too.

In me alone shall Men confess
Lies all their Strength and Righteousness;
But such as dare despise my Name,
I'll clothe them with eternal Shame.

BEloved, if God ſo loved us, we ought alſo to love one another, 1 John iv. 11. *I ſay unto you, love your Enemies, bleſs them that curſe you, do Good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you, that you may be the Children of your Father which is in Heaven*, Matt. v. 44.

Hypocrites may counterfeit the Children of God in many things, but they cannot love their Enemies from their Hearts; and yet by this we muſt try and know ourſelves whether we are really Children of God or not. The World very eaſily but falſly ſuppoſes this; but ſincere Chriſtians find it often very hard to believe it without a divine Senſe and Aſſurance of it; it coſts them many a ſore Conflict: For if Satan diſputed the Sonſhip of Chriſt, much leſs will he ſpare any of us. But ſince a true Love to the Children of God and to our Enemies is a ſure Evidence of our State of Grace, we have our Titles clear to it, tho' we ſhould walk in Darkneſs, and be deſtitute of all pleaſant Senſations.

Now by the Bowels of my God,
His ſharp Diſtreſs, his ſore Complaints,
By his laſt Grones, his dying Blood,
I charge my Soul to love the Saints.

Clamour, and Wrath, and War, be gone,
Envy and Spite for ever ceaſe;
Let bitter Words no more be known
Amongſt the Saints, the Sons of Peace.

Tender and kind be all our Thoughts,
Through all our Lives let Mercy run:
So God forgives our num'rous Faults,
For the dear ſake of Chriſt his Son.

YOU are come unto Mount Sion, and unto the City of the living God, the heavenly Jeruſalem, and to an innumerable Company of Angels, to the general Aſſembly of the Firſt-born which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the new Covenant, and to the Blood of ſprinkling that ſpeaks better Things than that of Abel, Hebr. xii. 22—24. *Thus is fulfilled the Promiſe,* Iſa. xxxv. 10. *The Ranſomed of the Lord ſhall return,* &c. See alſo *Eph.* ii. 5, 6. *Phil.* iii. 20.

The Members of the Church militant and triumphant are one Body, of which Chriſt is the Head; conſequently the former are as bleſſed here below, and if they continue in Chriſt, as ſafe as the other above. By Faith we are juſt as near and dear to Chriſt, as juſt and happy, as we can deſire; it is the ſame even now as when we ſhall come to be more ſanctified, nay if we were in Heaven already. The weak Children enjoy the very ſame Love and Pardon as the ſtrong ones, and are looked upon like the perfect Souls in Heaven. May the Lord but clear our Hearts from Unbelief and worldly Deſires to receive this ineſtimable Treaſure, and give us more Aſſurance of it by a lively Faith.

The Saints on Earth and all the Dead,
But one Communion make;
All join in Chriſt their living Head,
And of his Grace partake.

In ſuch Society as this
My weary Soul would reſt:
The Man that dwells where Jeſus is,
Muſt be for ever bleſs'd,

YE ſhall drive out all the Inhabitants of the Land; but if you will not drive out the Inhabitants of the Land from before you, then it ſhall come to paſs that thoſe which you let remain of them, ſhall be Pricks in your Eyes and Thorns in your Sides, and ſhall vex you in the Land wherein ye dwell, Numb. xxxiv. 52, 55. See this fulfill'd, *Judges* i. 27, Chap. ii. 14. Manaſſeh *did not drive out the Inhabitants of* Bethſhean, &c. *and the* Canaanites *would dwell in that Land; ſo that they, the* Iſraelites, *could not any longer ſtand before their Enemies.*

The very ſame is to be obſerved in the holy and ſpiritual Battles of the Lord. He that fights only againſt outward Sins is but very little, if at all, acquainted with the dangerous Enemies in his Heart, or the deep Corruption of original Sin, and ſo the Tempter may eaſily gain an Advantage over him. Experienc'd Chriſtians guard more againſt the inward Aſſaults of Wickedneſs; they are at Peace with no Sin, but keep up a conſtant War with all their moſt ſubtle and darling Luſts, even when they appear under ſpiritual Diſguiſe. O Lord, give me Grace never to ſpare myſelf or any of my ſinful Luſts and Paſſions, but to deſtroy them without Delay as ſoon as they begin to move or ſtir, that I may not be deſtroyed by any.

Forgive my Guilt, O Prince of Peace,
I'll wound my Soul no more:
Hence from my Heart, ye Sins, be gone,
For Jeſus I adore.

Furniſh me, Lord, with heav'nly Arms
From Grace's Magazine,
And I'll proclaim eternal War
With ev'ry darling Sin.

IN the Beginning God created the Heaven and the Earth, and the Earth was without Form and void, and Darkneſs was upon the Face of the Deep; and the Spirit of God moved upon the Face of the Waters, Gen. i. 1, 2. *We are his Workmanſhip created in Chriſt Jeſus*; Note, unto good Works, not to indifferent Things, *which God has before ordained that we ſhould walk in them*, Eph. ii. 10.

Therefore before we can do truly good Works, we muſt firſt be created and born anew. How is it poſſible for a Man to make any Progreſs in Renovation, if a real Change has not been wrought in his Heart? We muſt needs be firſt ſtripped of our own Righteouſneſs and Strength, and made ſenſible of our ſpiritual Nakedneſs, Poverty and Nothingneſs by true Repentance, then ſeek Remiſſion of Sins and be juſtified, before we can be ſanctified. Chriſt being the Vine, we muſt firſt be planted in him, and draw Nouriſhment and Strength from him by Faith. When it is fulfilled, they ſhall feed and lie down on his Paſture, and none ſhall make them afraid, *Zeph.* iii. 13. Then we ſhall be able to bring forth good Fruits, and obtain Victories. For it is God himſelf that thus makes us perfect in every good Work, and prepares a Table before us in the Preſence of our Enemies.

Mighty Redeemer, ſet me free
From my old State of Sin;
Oh, make my Soul alive to thee,
Create new Pow'rs within.

Renew mine Eyes and form mine Ears,
And mould my Heart afreſh;
Give me new Paſſions, Joys and Fears,
And turn the Stone to Fleſh.

IN the Lord have I Righteouſneſs and Strength, Iſa. xlv. 24. 2 Cor. ii. 14. Chap. v. 19.

Juſtification through Faith in Chriſt, at firſt is a very dark Doctrine, hard to be underſtood, but afterwards we find, by Experience, that it would be impoſſible to be ſaved in another Way, and that nothing can be ſurer than this, tho' all Mankind ſhould turn away from it. It will ſoon plainly appear, that all things, even our beſt Performances, are unclean in the Sight of God, and could not be agreeable to him in the leaſt, without the covering of Chriſt's Righteouſneſs. Thus we are brought to ſubmit entirely to Chriſt, and at laſt to look upon ourſelves wholly juſtified through him, which alone produces Reſt, Strength, and a gentle Spirit, the true Image of Chriſt.

In vain do we expect to effect this by the Perſuaſions of our natural Reaſon, or the ſtrong Reſolutions of a generous Mind. It is only to keep us off from earneſtly wreſtling in Prayer, if by our own Strength ſometimes we are able to maſter our Affections. But this is only a Building of our own. The Form of Godlineſs we have without its Power: We deceive our own Souls. Nothing can be pleaſing in the Sight of God, and profit us at the laſt Day, but what he works himſelf. Away therefore with all theſe Doings of our own. Let us acknowledge the Weakneſs and Nothingneſs of our Strength, and apply in our poor, blind, naked, loſt and miſerable Condition to the Righteouſneſs of Chriſt's Blood; then we ſhall alſo find Power and Dominion over Sin, *Iſa.* xxxiii. 24.

Sinners ſhall hear the Sound;
Their thankful Tongues ſhall own,
Our Righteouſneſs and Strength is found
In thee the Lord alone.

IN the Day of my Trouble I will call upon thee, for thou wilt hear me, Pſal. lxxxvi. 8. God's Anſwer. *Then ſhalt thou call and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I am,* Iſa. lviii. 9. *The Lord is rich unto all who call upon him, and it ſhall come to paſs, that whoſoever ſhall call upon the Name of the Lord ſhall be ſaved.* (This, to the Comfort of the Weak, is ſeveral times repeated in Scripture, *Joel* ii. 32. *Acts* ii. 21. *Rom.* x. 12, 13. 19.) *Therefore when the Righteous cry, the Lord heareth them, and delivereth them out of all their Troubles,* Pſal. xxxiv. 18. *The Lord is nigh unto all that call upon him,* Pſal. cxlv. 18. *The Prayer of a righteous Man availeth much,* James v. 16.

O glorious Promiſe! how can God deny me any thing now what I pray for? He has paſs'd his Word for it; his Son has purchaſed it; the holy Spirit works the Prayer; the Word holds it forth, and the Prayer of Faith lays hold of it and actually receives it. Prayer is the Mouth of Faith. If thou wilt have much, open thy Mouth wide and it ſhall be filled. Who then ſhould not be ſtirred up to pray much! O what Fooliſhneſs is this, that we have nothing, but can obtain all from God, and yet are ſo loth to pray much and pray right.

God knows the Pains his Servants feel,
He hears his Children cry;
And their beſt Wiſhes to fulfil,
His Grace is ever nigh.

JOseph said unto his Brethren, Come near to me, I pray you, &c. *I am Joseph your Brother, whom ye sold into Egypt; now be not angry with yourselves that ye sold me hither; for God did send me before for to preserve your Life,* Gen. xlv. 4, 5. In like Manner does Christ speak to his Brethren, *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your Goodness is as a Morning Cloud,* &c. Hos. vi. 4. *That thou mayst remember and be confounded, and never more open thy Mouth because of thy Shame, when I am pacified toward thee for all that thou hast done,* Ezech. xvi. 63.

We must never offer to vindicate or extenuate our Failings and Sins, but rather be ashamed and humbly confess our Guilt. Thus the Lord not only pardons our Transgressions, but even makes them turn to our Advantage, and clears us often from the most intricate Difficulties into which we have run ourselves. He averts the Offence given by our Faults, and orders them to the Good of others, that they must serve to their Improvement, or at least do them no Harm. O the Riches of his Grace!

What mortal Pow'r from things unclean
Can pure Productions bring?
Who can command a vital Stream
From an infected Spring?

Yet, mighty God, thy wondrous Love
Can make our Nature clean;
While Christ and Grace prevail above
The Temper, Death and Sin.

TRULY God is good to Israel, even to such as are of a pure Heart, Psal. lxxiii. 1. *Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts which war against the Soul,* 1 Pet. ii. 11.

Therefore, says *Luther* on this Passage, a constant Conflict is required, to subdue not only the grosser Sort of carnal Lusts, but even the most subtile Motions against the Spirit, which also war against the Soul. He that yields his Members Instruments of Sin, wounds and destroys himself with his own Sword, *Sirach* xxi. 1. and fights at the same time against God with his own Weapons. O the unnatural Madness! Consequently if we would not be kill'd by our Lusts, we must kill them; tho' not by our own Power or Anger, but by the Spirit of God. O Lord, make me sensible of their Wills, and earnest in the Conflict.

Thus shall we best proclaim abroad
The Honours of our Saviour God;
When the Salvation reigns within,
And Grace subdues the Pow'r of Sin.

Our Flesh and Sense must be deny'd,
Passion and Envy, Lust and Pride;
Whilst Justice, Temp'rance, Truth and Love,
Our inward Piety approve.

Religion bears our Spirits up,
While we expect that blessed Hope,
The bright Appearance of the Lord,
And Faith stands leaning on his Word.

IF God be for us, who can be againſt us? He who ſpared not his own Son, but delivered him up for us all, how ſhall he not with him freely give us all Things? (Even his holy Spirit which he promiſed us ſo often, and is purchaſed already by Chriſt, *Luke* xi. 5—13.) *Who ſhall lay any thing to the Charge of God's Elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea, rather, that is riſen again, who is even at the Right-hand of God, who alſo maketh Interceſſion for us,* Rom. viii. 31—34. *Likewiſe the Spirit alſo helpeth our Infirmities, for we know not what to pray for as we ought, but the Spirit itſelf maketh Interceſſion for us with Groanings, which cannot be uttered,* Ver. 26. ſee alſo the 15th and 16th Verſes of this Chapter.

The Father, the Son, and the Holy Ghoſt being for me, nay mine own, all that belongs to them, even the whole Heaven is mine, and he pours down continually the Bleſſings of his Grace, for the never-ceaſing Interceſſions and Cryings of Chriſt's Blood: For thro' my Mediator and Miniſter of the true Tabernacle my Prayer aſcends to God, and all the Fulneſs of God deſcends to me. O that only my Heart was always wide open to receive the ſame.

Come, let us lift our joyful Eyes
Up to the Courts above,
And ſmile to ſee our Father there
Upon a Throne of Love,

The peaceful Gates of heav'nly Bliſs
Are open'd by the Son;
High let us raiſe our Notes of Praiſe,
And reach th' Almighty Throne.

RETurn, thou backſliding Iſrael, ſaith the Lord, and I will not cauſe mine Anger to fall upon you; for I am merciful, ſaith the Lord, and I will not keep Anger for ever, Jer. iii. 12. *Thou haſt received Gifts for Men, yea for the Rebellious alſo, that the Lord God might dwell among them*, Pſal lxviii. 19. *My Covenant will I not break or alter*, Pſal. lxxxix. 35. See alſo what in 1 *Pet.* iii. 21. is ſaid of our baptiſmal Covenant, and *Luke* xv. of the prodigal Son, how his Father went out to meet him, when he returned.

Even when we don't ſeek God yet, but flee from him, he ſeeks and longs for us already, ſhewing us the Miſery of our Condition, and drawing us to his Son. Why ſhould he not receive us now, when we by his Drawings come to him, through Chriſt, earneſtly ſeeking him, and inſtead of fleeing from him, flee to him. What Mother will not willingly receive her once loſt, but now returning Child again?

Who can deſcribe the Joys that riſe
Thro' all the Courts of Paradiſe,
To ſee a Prodigal return,
To ſee an Heir of Glory born?

With Joy the Father doth approve
The Fruit of his eternal Love;
The Son with Joy looks down and ſees
The Purchaſe of his Agonies.

The Spirit takes Delight to view
The holy Soul he form'd anew;
And Saints and Angels join to ſing
The growing Empire of their King.

AND the Inhabitants ſhall not ſay, I am ſick: The People that dwell therein ſhall be forgiven their Iniquity, Iſaiah xxxiii. 24. See alſo Pſal. cxxx. 4. Ezek. xvi. 63. Luke vii. 1 John ii. 1, 2.

In theſe Paſſages we ſee, that a right Belief of the Remiſſion of Sins, or of Juſtification, conſtrains us moſt of all Things to fear and love God, which cannot fail of producing true Holineſs. This Faith of a Believer hanging upon Grace, and fixing its Eye on Chriſt alone, as if there was nothing good in him yet, ſince all is really but very imperfect; both keeps him in Reſt and Joy, and makes him willing and able to run the Chriſtian Race; whereas a Reliance on Works and Experiences produces nothing but Unbelief, Uneaſineſs, Uncertainty and Weakneſs.

There is a Voice of ſov'reign Grace
Sounds from the ſacred Word;
Ho! ye deſpairing Sinners, come
And truſt upon the Lord.

My Soul obeys th' Almighty Call,
And runs to this Relief;
I would believe thy Promiſe, Lord;
Oh! help my Unbelief.

Stretch out thine Arm, victorious King,
My reigning Sins ſubdue;
Drive the old Dragon from his Seat,
With all his helliſh Crew.

A guilty, weak, and helpleſs Worm,
On thy kind Arms I fall:
Be thou my Strength and Righteouſneſs,
My Jeſus and my All.

LET your Loins be girded about, and your Lights burning, and ye yourselves like unto Men that wait for their Lord. Bleſſed are thoſe Servants, whom the Lord, when he comes, ſhall find watching; verily I ſay unto you that he ſhall gird himſelf, and make them to ſit down to Meat, and will come forth and ſerve them: but that Servant who knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes; for unto whomſoever much is given, of him ſhall be much required, Luke xii. 35, 37, 47, 48. See alſo John xiii. 27. Ch. xv. 14.

Suffer me never, O my dear Saviour, to be lukewarm, careleſs and drowſy again; make me evermore vigilant and zealous in drawing the neceſſary Ointment and Oil of the Spirit from thy bleſſed Name, that I may be always ready, and the Light of my Faith and Love may be burning clearer every Day. Let me not commit the fooliſhneſs to put off my Preparation to future Times, but do thou prepare me every Hour. Amen.

My drowſy Pow'rs, why ſleep ye ſo?
Awake my ſluggiſh Soul!
Nothing has half thy Work to do,
Yet nothing's half ſo dull.

We, for whom God the Son came down
And labour'd for our Good;
How careleſs to ſecure that Crown
He purchas'd with his Blood!

Lord, ſhall we lie ſo ſluggiſh ſtill,
And never act our Parts!
Come, holy Dove, from th' heav'nly Hill,
And fit and warm our Hearts.

BE content with such Things as ye have, Heb. xiii. 5. *Rejoicing* (of eternity) Rom. xii. 12.

A true Believer being content, is not much concerned about temporal Things. Perhaps he is more afraid of worldly Prosperity, Goods and Money, than of Calamities and Losses; which sometimes disturb him less than the former. He knows that the Hand of God, who supplies him alone, having the whole World and all its Treasures at his Disposal, can easily command another Mind, if one fails. The Lord is his Portion, therefore says his Soul, will I hope in him, *Lament.* iii. 24.

My Soul forsakes her vain Delight,
And bids the World farewel;
Base as the Dirt beneath my Feet,
And mischievous as Hell.

There's nothing round this spacious Earth
That suits my large Desire;
To boundless Joy and solid Mirth
My nobler Thoughts aspire.

Where Pleasure rolls its living Flood,
From Sin and Dross refin'd,
Still springing from the Throne of God,
And fit to chear the Mind.

Had I the Pinions of a Dove,
I'd climb the heav'nly Road;
There sits my Saviour dress'd in Love,
And there my smiling God.

LET no corrupt Communication proceed out of your Mouth, but that which is good to the Use of edifying, that it may minister Grace unto the Hearers: And grieve not the holy Spirit of God. Let not Filthiness be once named among you, nor foolish Talking, nor Jesting, which are not convenient, Eph. iv. 29. Chap. v. 4.

Idle Words are hurtful Words! they grieve the Holy Spirit, destroy what Power has been obtained by Prayer, and cause nothing but Levity and Distraction of Mind. Let this be a Caution against talking too much; for if it does not tend to the Glory of God, it is nothing but corrupt Communication. May all Christians take heed to refrain their Tongues, and never speak unadvisedly, but always consider first, whether their Words can be profitable to others, and acceptable to God in Heaven. O Lord, teach me by thy Wisdom to put a Lock to my Mouth, and to weigh every Word like Gold. Let my Heart and Lips be moved and governed by thy holy Spirit, that both my Silence and Talking may be according to thy Will and Direction. Grant that I may always chiefly converse with thee in Prayers and Thanksgiving, for the Good of my own Soul and others. And whenever I am to open my Lips in due time, let my Words be so seasoned and blessed as to administer Grace to the Hearers.

So let our Lips and Lives express
The holy Gospel we profess;

So let our Words and Virtues shine
To prove the Doctrine all divine.

LET us not be weary in well doing: for in due Season we ſhall reap, if we faint not. As we have therefore Opportunity, let us do good, Gal. vi. 9.

Riches and Goods are not given unto us to heap them up, to take Delight in the counting of them, and to ſully both Hands and Hearts at once with the ſame. In telling our Money we might well pray, Lord, keep me from Covetouſneſs, teach me ſo to reckon my Money in Faith as never to beſmear my Heart, as it does my Fingers, and make me wiſe and willing to do Good in time, that I may improve all Opportunities and Gifts, to the beſt and eternal Purpoſes; and may not neglect or miſapply any. What more precious in the whole Univerſe than Time? Every Minute is a Part of Eternity, which if well ſpent, brings a glorious Fruit in Heaven. It is a thouſand Pities that they ſhould often ſo ſhamefully be trifled away, or not redeemed enough to the ſowing of a good Seed for Eternity. O, the dreadful Loſs of ſo many precious Hours, of which we cannot reap a bleſſed Fruit in the World to come.!

Life is the Time that God has giv'n
To 'ſcape from Hell and fly to Heav'n;
The Day of Grace, and mortals may
Secure the Bleſſings of the Day.

Then what my Thoughts deſign to do,
My Hands, with all your Might purſue;
Since no Device, nor Work is found,
Nor Faith, nor Hope, beneath the Ground,

TEACH me to do thy Will, for thou art my God: thy Spirit is good; lead me into the Land of Uprightneſs, Pſal. cxliii. 10. Divine Anſwer. *He that has Mercy on them, ſhall lead them, even by the Springs of Water ſhall he guide them*, Iſaiah xlix. 10. *I will bring the Blind by a Way that they know not, I will lead them in Paths that they have not known: I will make Darkneſs Light before them, and crooked Things ſtraight. Theſe Things will I do unto them, and not forſake them*, Chap. xlii. 16.

Believing Souls reſting on the Merits of Chriſt, do not make it their Buſineſs legally to fulfil the Law, and yet are always a doing the Works of the Law. Nay, being ſenſible of their Blindneſs, ſaying, *Neither do we know what to do*, they give themſelves willingly and intirely up to their heavenly Leader, to be guided into all his Ways and Steps only at his Pleaſure, praying continually even in the leaſt Things.

In thee I truſt, to thee I ſigh,
And lift my heavy Soul on high;
For thee ſit waiting all the Day,
And wear the tireſom Hours away.

Break off my Fetters, Lord, and ſhow,
Which is the Path my Feet ſhall go;
If Snares and Foes beſet the Road,
I flee to hide me near my God.

Teach me to do thy holy Will,
And lead me to thy heav'nly Hill;
Let the good Spirit of thy Love
Conduct me to thy Courts above.

THOU therefore endure Hardneſs as a Soldier of Jeſus Chriſt. No Man that warreth intangles himſelf with the Affairs of this Life, 2 Tim. ii. 3, 4.

Our Way lying here thro' many Tribulations, Sorrow and Vexation, O what need have we then always to abide in Chriſt our Peace, quietly and faithfully to keep to his Word, and to be inſtant in Prayer. Thus we will certainly be delivered at laſt, tho' we were in the utmoſt ſtraits. Nay, every thing, even the Sufferings themſelves, are nothing but Salvation and a ſowing for Eternity, which we muſt look for and depend upon.

When I can read my Title clear
To Manſions in the Skies,
I bid farewel to ev'ry Fear,
And wipe my weeping Eyes.

Should Earth againſt my Soul engage,
And helliſh Darts be hurl'd,
Then I can ſmile at Satan's Rage,
And face a frowning World.

Let Cares like a wild Deluge come,
And Storms of Sorrow fall;
May I but ſafely reach my home,
My God, my Heav'n, my All:

There ſhall I bathe my weary Soul
In Seas of heav'nly Reſt,
And not a Wave of Trouble roll
Acroſs my peaceful Breaſt.

LEARN of me for I am meek and lowly in Heart, and ye shall find Rest unto your Souls, Matth. xi. 29. *Be clothed with Humility, for God resists the Proud, and gives Grace to the Humble. Humble yourselves therefore under the mighty Hand of God, that he may exalt you in due time*, 1 Pet. v. 5, 6. Judith ix. 13.

Such as are haughty and self-conceited rush against the mighty Hand of God and destroy themselves: but those that bow and humble under it, will be protected by the same. Whatever Skill of Learning and Demonstration we may acquire in the Schools of human Sciences, if we do not learn to be lowly in Heart, and dead to the World, the Scripture does not allow us to be truly wise and enlightened, but calls us poor, blind, miserable, worldly Students of Glory, *Prov.* xi. 2. 1 *Cor.* 1st and 2d Chap. *Therefore St.* Austin *says, The more a Man dies to this World, the more is he enlightened.*

Is there Ambition in my Heart?
Search, gracious God, and see;
Or do I act a haughty Part?
Lord, I appeal to thee.

I charge my Thoughts, be humble still,
And all my Carriage mild;
Content, my Father, with thy Will,
And quiet as a Child.

The patient Soul, the lowly Mind
Shall have a large Reward;
Let Saints in Sorrow be resign'd,
And trust a faithful Lord.

LOVE the Lord, all ye his Saints, Pſal. xxxi. 23.

It is highly neceſſary for all, even the moſt Religious, but eſpecially for young People, to avoid a familiar Converſation with Perſons of the other Sex. The Corruption of our Nature being too great, and the Enemy too cunning, it may, at leaſt, produce an addictedneſs inconſiſtent with the Love of Chriſt, and have a bad Appearance, which will be matter of Grief to the Righteous, and of Slander to the Wicked. But to cleave only to Chriſt is the beſt Preſervative againſt the Love of Creatures.

Come holy Spirit, heav'nly Dove,
With all thy quick'ning Pow'rs,
Kindle a Flame of ſacred Love
In theſe cold Hearts of ours.

Look how we grovel here below,
Fond of theſe triſling Toys:
Our Souls can neither fly nor grow
To reach eternal Joys.

Dear Lord! and ſhall we ever lie
At this poor dying Rate?
Our Love ſo faint, ſo cold to thee,
And thine to us ſo great.

Come, holy Spirit, heav'nly Dove,
With all thy quick'ning Pow'rs;
Come ſhed abroad a Saviour's Love,
And that ſhall kindle ours.

LOVE ye your Enemies and do good, and lend, hoping for nothing again, and your Reward ſhall be great. Be ye therefore merciful, as your Father alſo is merciful; give and it ſhall be given unto you good Meaſure, preſſed down and ſhaken together and running over, Luke vi. 35—38. *Whoſoever ſhall give to drink to one of theſe little ones a Cup of cold Water only, in the Name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his Reward,* Matth. x. 42. For, *In as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me,* Chap. xxv. 40. *God loveth a chearful Giver: God is able to make all Grace abound towards you. He that miniſters Seed to the Sower can miniſter your Food, and multiply your Seed ſown,* 2 Cor. ix. 7, 8, 10.

Who will refuſe the Sower his Victuals? The more we beſtow upon others, the more the Lord beſtows upon us again. The more plentifully we ſow, the more the Seed will multiply here to ſow more, and the more our Harveſt will be bleſſed, *Prov.* xvii. 18. *Eccleſ.* xi. 1—6.

Happy is he that fears the Lord,
And follows his Commands;
Who lends the Poor without Reward,
Or gives with lib'ral Hands.

As Pity dwells within his Breaſt
To all the Sons of Need;
So God ſhall anſwer his Requeſt
With Bleſſings on his Seed.

LOOSE them and bring them unto me; and if any say, ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them. Matth. xxi. 2, 3. *The Spirit of the Lord came mightily upon him, and the Cords that were upon his Arms became as Flax that was burnt with Fire, and his Bands loosed from off his Hands,* Judges xv. 14.

Thus the Spirit of the Lord makes us free from all spiritual Bonds; for where the Spirit of the Lord is, there is Liberty, 2 *Cor.* iii. 17. Tho' I was tore from Christ by the Enemy; yet as a Robber he gets no Right to me. Christ does not give up for this Reason his Right, which he has to me on so many Accounts; and as soon as I am willing by his Grace to give up myself to him, and desire to be delivered from the Power of Satan, he vindicates and saves me as his Property; I am his, Satan loses his hold, and nothing in the World can withhold me from him. All the Fetters must fall off.

What tho' the Hosts of Death and Hell
All arm'd against me stood,
Terrors no more shall shake my Soul;
My Refuge is my God.

Arise, O Lord, fulfil thy Grace,
While I thy Glory sing:
My God has broke the Serpent's Teeth,
And Death has lost his Sting.

Salvation to the Lord belongs,
His Arm alone can save:
Blessings attend thy People here,
And reach beyond the Grave.

MAKE you a new Heart and a new Spirit, Ezek. xviii. 31. See alſo 2 Cor. v. 17, 18—21.

Many are converted, but not intirely to Chriſt, and from their own Righteouſneſs, ſo as to be truly ſenſible of their Wickedneſs and Abomination, and earneſtly to flee to Chriſt for Reconciliation and Righteouſneſs; and therefore never get their Hearts changed, but continue on in their mere outward moral State Years after Years. O Lord, let me daily receive a Word from thee, to nouriſh and ſtrengthen my Soul, ſo as to be renewed daily by it more and more.

Not all the outward Forms on Earth,
Nor Rites that God has giv'n,
Nor Will of Man, nor Blood, nor Birth,
Can raiſe a Soul to Heav'n.

The ſov'reign Will of God alone
Creates us Heirs of Grace,
Born in the Image of his Son,
A new peculiar Race.

The Spirit, like ſome heav'nly Wind,
Blows on the Sons of Fleſh,
New-models all the carnal Mind,
And forms the Man afreſh.

Our quicken'd Souls awake and riſe
From the long Sleep of Death;
On heav'nly Things we fix our Eyes;
And Praiſe employs our Breath.

MARTHA, Martha, *thou art careful and troubled about many Things*, Luke x. 41. *Keep thy Heart with all Diligence, for out of it are the Iſſues of Life*, Prov. iv. 23.

As the Virtue of a ſtrong ſpirituous Liquor evaporates by Degrees in a Vial which is not cloſely ſtopped, in like manner the Life and Power of the Spirit inſenſibly vaniſhes away, if the Heart is not kept with all Diligence. Of the former remains only Water; of the latter, nothing but the Form of Religion; or perhaps ſome falſe Principles and Errors are crept in. Therefore many muſt be tried and ſifted, that they might know like *Hezekiah*, what is in their Hearts, 2 *Chron.* xxxii. 31. conſequently, what more needful, than to take heed to our own Spirit, and to keep cloſe to the written Word; for as the latter Times draw nearer, the more plauſible will Errors and Seducements appear both on your right Hand and on your left, to be drawn off from the Truth, either by the falſe worldly Prudence, or the pretended ſpiritual Form of Fanatics.

O Lord, permit me not to be
A Stranger to myſelf and thee;
Amidſt a thouſand Thoughts I rove,
Forgetful of my higheſt Love.

Call away from Fleſh and Senſe,
One ſov'reign Word can draw me thence;
I would obey the Voice divine,
And all inferior Things reſign.

Be Earth with all her Scenes withdrawn;
Let Noiſe and Vanity be gone:
In ſecret Silence of the Mind,
My Heav'n and there my God I find.

MY Soul thirſteth after thee as a barren Land, Pſal. cxliii. 6. *Let him that is athirſt come, and whoſoever will let him take the Water of Life freely*, Rev. xxii. 17. *If any Man thirſt, let him come unto me and drink. He that believes on me, as the Scripture has ſaid, out of his Belly ſhall flow Rivers of living Water*, John vii. 37, 38.

When thou art ſo dry and barren, examine thyſelf cloſely what may be the Cauſe; aſk Pardon for all Offences, and take care to mend them. And tho' thou ſhouldſt not find any thing particular, yet humble thyſelf deeply before the Lord; but at the ſame time remember that thou art accepted, beloved, juſt and bleſſed in Chriſt, and in this Diſpoſition quietly wait the Returns of ſome new Drops of living Water and Grace; but be alſo ſure afterwards to cheriſh and make a right Uſe of them. Thus thou ſhalt be like a watered Garden, *Iſa.* lviii. 11.

For thee I thirſt, O Lord, I mourn;
When will thy ſmiling Face return?
Shall all my Joys on Earth remove?
And God for ever hide his Love?

ANSWER.

Ho! ye that pant for living Streams,
And pine away and die;
Here you may quench your raging Thirſt
With Springs that never dry.

Rivers of Love and Mercy here
In a rich Ocean join;
Salvation in abundance flows,
Like Floods of Milk and Wine.

My Soul waiteth upon God: from him comes my Salvation; he is only my Defence, I ſhall not be greatly moved. Therefore, *truſt in him at all Times, ye People, pour out your Hearts before him. God is a Refuge for us,* Pſal. lxii. 2, 3, 9.

The more quiet, patient, believing, faithful, ardent and ſingle we are, the ſooner we ſhall ſee the Salvation and Victory of the Lord. Double-minded Souls have the greateſt Struggle, and the Slothful muſt tarry the longer. Sometimes, it is true, tho' we are faithful, yet we muſt cry out, *O Lord, how long?* Pſal. vi. 4. But nevertheleſs he always hears and delivers us, tho' we do not ſee and feel it directly, but ſeem to ſuffer continually. In Heaven we ſhall certainly ſee it, and reap the bleſſed Fruits of all our Afflictions and Prayers.

My Spirit looks to God alone;
My Rock and Refuge is his Throne;
In all my Fears, in all my Straits,
My Soul on his Salvation waits.

Truſt him, ye Saints, in all your Ways;
Pour out your Hearts before his Face;
When Helpers fail, and Foes invade,
God is our all-ſufficient Aid.

For ſov'reign Pow'r reigns not alone,
Grace is a Partner of the Throne:
Thy Grace and Juſtice, mighty Lord,
Shall well divide our laſt Reward.

MY Soul fainteth for thy Salvation. My Soul is continually in my Hand. Uphold me according to thy Word, that I may live, and let me not be aſhamed of my Hope. Look thou upon me and be merciful unto me, as thou uſeſt to do unto thoſe that love thy Name, Pſal. cxix. 81, 109, 116, 132.

O Lord, I love thy Name alſo, ſince thou art called merciful, gracious, long-ſuffering, and even the Lord our Righteouſneſs: And therefore I depend upon nothing of my own, but throw myſelf intirely upon thy free Grace and Righteouſneſs, which keeps me alone in Peace. Without thee I am ignorant and weak, and Satan being as wicked as he is cunning, what would become of me, if I was not kept and preſerved by thee?

The Arms of everlaſting Love
Beneath my Soul be plac'd;
And on the Rocks of Ages ſet
My ſlipp'ry Footſteps faſt.

The City of my bleſs'd Abode
Is wall'd around with Grace;
Salvation for a Bulwark ſtands
To ſhield the ſacred Place.

Satan may vent his ſharpeſt Spite,
And all his Legions roar;
Almighty Mercy guards my Life,
And bounds his raging Pow'r.

MINE Iniquities are gone over my Head as a heavy Burden, they are too heavy for me, Pſ. xxxviii. 5. Divine Anſwer. *Behold the Lamb of God, which takes away the Sins of the World*, John i. 29. *Behold I have cauſed thine Iniquity to paſs from thee*, Zech. iii. 4.

Chriſt thy Surety has taken away thy Sins already from thee in one Day, by one Offering; and he having ſatisfied divine Juſtice, and being cleared and abſolved from all Sins as the Surety, thou haſt in him received the ſame Favour. The chief Abſolution is paſſed already, of which thou haſt alſo been made Partaker in Baptiſm. And tho' the Preſumptuous have no ſufficient Reaſon to believe the Forgiveneſs of their Sins on that Account; yet the Faithful have none to doubt of it, the Word of God removing all their Doubts.

Here, Sinners, you may heal your Wounds,
And wipe your Sorrows dry;
Truſt in the mighty Saviour's Name,
And you ſhall never die.

So ſtrange, ſo boundleſs was the Love
That pity'd dying Men,
The Father ſent his equal Son
To give them Life again.

See, deareſt Lord, our willing Souls
Accept thine offer'd Grace;
We bleſs the great Redeemer's Love,
And give the Father Praiſe.

My Beloved is mine and I am his, Canticles ii. 16. Divine Anſwer. *I will betroth thee unto me for ever, yea I will betroth thee unto me in Righteouſneſs and in Judgment and in loving Kindneſs. I will even betroth thee unto me in Faithfulneſs, and thou ſhalt know the Lord*, Hoſ. ii. 19, 20.

By Faith in the Blood of Chriſt we are accepted, and cloſely united to him as our Bridegroom. By that we daily eat his Fleſh, drink his Blood, and are ſprinkled all over, ſince even the beſt of our Works, our Prayers and other Performances ſtill want it continually; as appears from the Type, *Heb.* ix. 19, 20, 21. where it is ſaid, that *all the Veſſels of the Miniſtry, and even the Book was ſprinkled.*

Hark! the Redeemer from on High,
Sweetly invites his Fav'rites nigh;
From Caves of Darkneſs and of Doubt
He gently ſpeaks, and calls us out.

My Siſter and my Spouſe, he cries,
Bound to my Heart by various Ties;
Thy pow'rful Love my Heart detains
In ſtrong Delight and pleaſing Chains.

Dear Lord, our thankful Heart receives
The Hope thine Invitation gives:
To Thee our joyful Lips ſhall raiſe
The Voice of Prayer and of Praiſe.

I am my Love's, and he is mine;
Our Hearts, our Hopes, our Paſſions join;
Nor let a Motion, nor a Word,
Nor Thought ariſe to grieve my Lord.

WHEN thou ſaidſt, Seek ye my Face; my Heart ſaid unto thee, Thy Face, Lord, will I ſeek, Pſal. xxvii. 8. *I am thine, ſave me: for I have ſought thy precepts,* Pſal. cxix. 94. Divine Anſwer. *They who ſeek me early, ſhall find me,* Prov. vii. 17. *The Humble ſhall ſee this and be glad, and your Heart ſhall live that ſeek God,* Pſ. lxix. 33. *Seek and you ſhall find,* Matth. vii. 8. *And whoever finds me, finds Life,* Prov. viii. 35. *For I am the Life,* John xiv. 6.

Such Arguments and Intreaties we may uſe with God, to ſtrenghten us in Faith; He does not want them, but we do, and he is well pleaſed, when we take him at his Word. For if we would not draw near to God in Prayer till our Hearts were quickened, perhaps we might never come to it. Therefore we muſt not indulge ourſelves in ſuch a State of Dulneſs, but rather put a Force upon ourſelves, and pray againſt our natural Inclination. Being faithful and inſtant in this, we will certainly have our Affections warmed and great Power and Bleſſings given from above, that our Hearts may live. O Lord, I plead thy precious Promiſes and all thy former Deliverances. Thou canſt not deny thy Word; I am a Child of thy Covenant, and thou haſt laid theyſelf under an Obligation to help me out, nay to abide, to live and reign in me, that I may not grieve and loſe thee any more by my Sins.

Lord, I addreſs thy heav'nly Throne:
Call me a Child of thine,
Send down the Spirit of thy Son
To form my Heart divine.

There ſhed thy choiceſt Love abroad,
And make my Comforts ſtrong;
Then ſhall I ſay; My Father God,
With an unwav'ring Tongue.

O My God I truſt in thee, let me not be aſhamed, Pſal. xxv. 2. *In thee O Lord, do I hope: thou wilt hear, O Lord my God,* Pſal. xxxviii. 15. *Let none that wait on thee be aſhamed,* xxv. 3. Divine Anſwer. *Hope makes not aſhamed,* Rom. v. 5. *They that truſt in the Lord ſhall be as Mount Zion, which abideth for ever,* Pſal. cxxv. 1. *Who was ever put to ſhame that truſted in God?* Sirach ii. 11. *Pray for Help, and though it tarry, wait for it; becauſe it will ſurely come, it will not tarry,* Hab. ii. 3. *Then thou ſhalt know,* &c. Iſa. xlix. 33.

Does God delay his Promiſes, and the Enemy raiſe a Suſpicion againſt his Faithfulneſs? Remember that it is ſaid: WAIT. Thou art ſtill in being, and ſhalt be a Witneſs to God's Faithfulneſs. If he was not faithful and true, he could not be God. His Faithfulneſs is eternal and as ſure and great as himſelf; above all our Thoughts. Thou ſhalt at laſt the more glorioufly experience it, and not be aſhamed: ſooner ſhall Heaven and Earth paſs away. *He keeps Truth for ever,* Pſ. cxlvi. 6.

Happy the Man whoſe Hopes rely
On Iſrael's God: He made the Sky,
And Earth and Seas with all their Train;
And none ſhall find his Promiſe vain:
His Truth for ever ſtands ſecure:
He ſaves th'Oppreſt, he feeds the Poor;
He ſends the lab'ring Conſcience Peace,
And grants the Priſoner ſweet Releaſe.

MAN, *thou muſt die*, Sirach xiv. 18. *Therefore, be not deceived, God is not mocked: for what a Man ſows that he ſhall reap*, Gal. vi. 7.

A certain true and faithful Servant of God declared upon his Death-bed, *that the laſt Things ſhould be more frequently laid before People, and ſeriouſly preſſed upon them.* This was the Practice of St. Paul himſelf, tho' he was of a uncommon evangelical Spirit, *Acts* xxiv. 25. Such Repreſentations may be very uſeful at this Time, and perhaps ſtill more for the time to come, to reſtrain that growing Levity and Indifference in ſpiritual and goſpel Matters. For this falſe and unevangelical Method of playing with the Wounds of Chriſt does not ſtand its Ground, nor will it avail us in the Hour of Death. Many will then find their Joy changed into Heavineſs, and others their Heavineſs into Joy.

Life is the Time to ſerve the Lord,
The Time t'inſure the great Reward;
And while the Lamp holds out to burn
The vileſt Sinner may return.

The Living know that they muſt die,
But all the Dead forgotten lie;
Their Mem'ry and their Senſe is gone,
Alike Unknowing and Unknown.

Their Hatred and their Love is loſt,
Their Envy buried in the Duſt;
They have no Share in all that's done
Beneath the Circuit of the Sun.

There are no Acts of Pardon paſs'd
In the cold Grave to which we haſte;
But Darkneſs, Death and long Deſpair
Reign in eternal Silence there.

MOSES ſaid, There ſhall not a Hoof be left behind. And the Egyptians were urgent upon the People, that they might ſend them out of the Land in haſte, Exod. x. 26. and xii. 33. *Behold we have forſaken all, and followed thee. Whoſoever he be of you that forſakes not all that he has, he cannot be my Diſciple*, Luk. xiv. 34. *And they that rejoice, as tho' they rejoiced not*, 1 Cor. vii. 29—31.

Chriſt being my all, ſelf-denial and following him is ſo eaſy and pleaſant, that there is no need to make a particular Work and Duty of it. And if I am his Property and have intirely devoted myſelf to him, I neither dare, nor will reſerve any Thing for myſelf; and yet I have no Reaſon to be troubled for any Thing, but can ſafely truſt and leave all to him. He will certainly take care of me, protect and perfect me in the beſt Manner.

How can I ſink with ſuch a Prop
As my eternal God,
Who bears the Earth's huge Pillars up
And ſpreads the Heav'ns abroad.

How can I die while Jeſus lives,
Who roſe and left the Dead?
Pardon and Grace my Soul receives
From mine exalted Head.

All that I am, and all I have
Shall be for ever thine;
Whatever my Duty bids me give,
My chearful Hands reſign.

Yet if I might make ſome Reſerve,
And Duty did not call,
I love my God with Zeal ſo great,
That I ſhould give him all.

UNto thee, O Lord, do I lift up my Soul, Pſ. xxv. 1. Divine Anſwer. *Thou haſt heard the Deſire of the Humble, thou wilt prepare their Heart, thou wilt cauſe thine Ear to hear*, Pſal. x. 7.

Faith only deſires Chriſt and does neither delight in the Gain, nor grieve much in the Loſs of temporal Things; but, as *Luther* ſays, *Faith through an earneſt Deſire for Chriſt and his Word, riſes above all Creatures, and overcomes all worldly Pleaſures and Fears*. And this being the Work of God will certainly be accompliſhed, nay is looked upon as really accompliſhed already in our Deſires and Endeavours after it; in the ſame Manner as evil Deſires are reckoned for Deeds in the Sight of God, tho' they never proceeded to overt-acts.

I cannot bear this Abſence, Lord,
My Life expires if thou depart:
Be thou, my Heart, ſtill near my God,
And thou, my God, be near my Heart.

I was not born for Earth and Sin,
Nor can I live on Things ſo vile;
Yet I will ſtay my Father's Time,
And hope and wait for Heav'n awhile.

Then deareſt Lord, in thine Embrace,
Let me reſign my fleeting Breath,
And with a Smile upon my Face,
Paſs the important Hour of Death.

DRAW near in the Day that I call upon thee: ſay unto me, Fear not, O Lord plead thou the Cauſe of my Soul and redeem my Life, Lam. iii. 57. 58. God's Anſwer: *Fear not, for I am with thee,* Iſai. xliii. 5. *I am he that lives and was dead, and behold I am alive for evermore, and have the Keys of Hell and Death,* Rev. i. 18.

Chriſt has overcome Death, led Captivity captive, and by one offering perfected for ever them that are ſanctified, Hebr. x. 14. Whoever leaves this World, believing in him, being perfected already, has nothing to fear after Death. O! my heavenly Father, grant that the imperfect Work of Sanctification may humble me much, but cauſe no Fear of Death nor diſturb my filial Confidence; ſince this does not depend on any particular Degree of Holineſs, but only on my being in Chriſt, and being adopted through him, which the weakeſt Child, as well as the ſtrongeſt may boldly believe; having both like Right, like Grace and like Pardon. Being therefore a Child, I am an Heir, and ſhall find Life and Deliverance in Death.

Exalted at his Father's Side
Sits our victorious Lord;
To Heav'n and Hell his Hands divide
The Vengeance or Reward.

The Saints from his propitious Eye,
Await their ſeveral Crowns,
And all the Sons of Darkneſs fly
The Terror of his Frowns.

TAKE the Sword of the Spirit, which is the Word of God, praying always with all Prayer and Supplication in the Spirit, Eph. vi. 17. 18. *Continuing inſtant in Prayer,* Rom. xii. 12. *For every one that aſketh, receiveth* (out of the Fulneſs of Chriſt, Grace for Grace), *and he that ſeeketh, finds, and to him that knocketh, it ſhall be opened; for if ye being evil, know how to give good Gifts unto your Children: how much more ſhall your heavenly Father give the holy Spirit to them that aſk him?* Luke xi. 10, 13.

A Sword is neceſſary for Battle; and if I uſe the Word of God againſt Sin by Faith in Chriſt, with Prayer I encounter it at laſt effectually; and in the mean time I engage in this Conflict willingly, at leaſt as to the Spirit: for as long as we remain in the Fleſh and are not all Spirit, our Combats with Sin are made with ſome backwardneſs, which if we did not ſtrive againſt, many Prayers and other good Actions would intirely be left undone. May the Lord grant us all a mortal Hatred againſt Sin, and true Earneſtneſs in the Conflict with it.

Theſe Weapons of the holy War,
Of what almighty force they are,
To make our ſtubborn Paſſions bow,
And lay the proudeſt Rebel low.

Great King of Grace my Heart ſubdue,
I would be led in Triumph too,
A willing Captive to my Lord,
And ſing the Vict'ries of his Word.

TAKE, eat; this is my Body: and drink ye all of it, for this is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins, Matth. xxvi. 26.

This Supper, as *Luther* obſerves, requires nothing of us, but gives every Thing freely; we bring nothing with us, but receive every Thing there; we are not to prepare and adorn ourſelves; but rather to come naked, poor, and miſerable. For why do we go to the Sacrament! But that we may learn truly to believe that Chriſt died for our Sins. This is the greateſt Art and principal Part of Chriſtianity, the intire Work of God, which humbles us moſt, but at the ſame Time affords the greateſt Peace and Strength. Some may vainly imagine to have learnt this well enough, but real Chriſtians muſt make it their particular Study to learn this Leſſon better every Day.

Lord, how divine thy Comforts are!
How heav'nly is the Place,
Where Jeſus ſpreads the ſacred Feaſt
Of his redeeming Grace!

There the rich Bounties of our God,
And ſweeteſt Glories ſhine;
There Jeſus ſays, that I am his
And my Beloved's mine.

What, ſhall we pay our heav'nly King
For Grace ſo vaſt as this?
He brings our Pardon to our Eyes,
And ſeals it with a Kiſs.

TAKE therefore the Talent from him, and give it unto him which has ten Talents, for unto him that hath ſhall be given and he ſhall have abundance. But from him that hath not ſhall be taken away even that which he hath, Matth. xxv. 28, 29. *He that is faithful in that which is leaſt, is faithful alſo in much, and he that is unjuſt in the leaſt, is alſo unjuſt in much,* Luke xvi. 10.

God requires nothing but Faithfulneſs; with this thou needeſt not to fear any Thing, nor to ſay: If only ſuch and ſuch a Thing was not in the Way; but rather confidently believe that all is thine, and will work together for thy Good. Nay, what ſeems to be moſt dangerous may perhaps prove moſt advantageous; ſo that if it were wanting, it would be the ſame as if the Clock was without its Weights. By Fidelity our Gifts and Graces will be increaſed and that which is bad turned into Good; which made a certain faithful Servant of the Lord in his laſt Moments call upon all the Childern of God: *To be only faithful, ſince God is certainly faithful on his Part.* Whoever therefore deſires to be rich in Grace, let him mind theſe Words of a dying experienced Chriſtian, nay of Chriſt himſelf. Whatever the Lord gives us to know, we muſt be careful to bring it directly into Practice, by watching, prayer and wreſtling, if we will be call'd faithful, and arrive to a State of true Life and Power. Thus for one Drachm of Fidelity we ſhall certainly be rewarded; even in this Life, but much more in Heaven, with many Talents, and alſo receive that which has been buried by a ſlothful Servant.

NOT unto us, O Lord, not unto us but unto thy Name be the Glory, Pſ. cxv. 1. How little Reaſon have we to glory in any Thing of our own, ſince nothing but Sin is ours, which even defiles that which is of God. O Lord, grant that I may always give thee thy own; that I may know of no Delight and Glory but in thee, and have no other Deſign and Requeſt but to live in godly Simplicity, Innocence and Quietneſs, for *he that walketh uprightly walketh ſurely*, *Prov.* x. 9. and the beſt Method to have much Confidence is to have a ſingle Eye which does not ſeek its own. For whence is all Diſquietude of Mind, but from our own Luſts and unmortified Affections, which are like the troubled Sea? And what affords more Peace than to have nothing at Heart but the Glory of God, and to count ourſelves worthy of no Good. Thus we ſhall be enabled to call our Misfortunes a Happineſs, and be ſatisfied and praiſe the Lord as much when he has taken ſomething from us, as if he had granted a Bleſſing, being ſure that it tends to our Good and to his Glory, which he knows beſt how to promote; and that nothing but Sin can make us unhappy and miſerable.

Great God! how infinite art Thou!
What worthleſs Worms are we!
Let the whole Race of Creatures bow,
And pay their Praiſe to Thee.

Our Lives through various Scenes are drawn,
And vex'd with trifling Cares,
While thine eternal Thought moves on
Thine undiſturb'd Affairs.

NO Man can ſerve two Maſters, Matth. vi. 24.

O! Lord, as thou haſt given thy whole Self to me, how ſhould I dare to offer thee only the Half of my Heart? O! no, I am wholly thine. Here I reſign my Body, Soul and Spirit again into thy Hands for an intire Sacrifice. Grant that I may always be conſtant, pure, and ſingle towards thee, Amen and Amen.

How vain are all Things here below!
How falſe, and yet how fair!
Each Pleaſure has its Poiſon too,
And every Sweet a Snare.

The brighteſt Things below the Sky
Give but a flatt'ring Light;
We ſhould ſuſpect ſome Danger nigh,
Where we poſſeſs Delight.

Our deareſt Joys and neareſt Friends
The Partners of our Blood,
How they divide our wav'ring Minds,
And leave but half for God!

The Fondneſs of a Creature's Love,
How ſtrong it ſtrikes the Senſe?
Thither the ſtrong Affections move,
Nor can we call them thence.

Dear Saviour, let thy Beauties be
My Soul's eternal Food;
And Grace command my Heart away
From all creat'd Good.

BUT we all with open Face beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image from Glory to Glory, 2 Cor. iii. 18. *Therefore, let this Mind be in you which was in Chriſt Jeſus*, Phil. ii. 5. *For he has left us an Example that we ſhould follow his Steps*, 1 Pet. ii. 21.

If, before we ſay or do any Thing, we would but always conſider whether it was agreeable to the Pattern of Chriſt, a Multitude of Sins would not be committed. O Lord, how ever miſerable I am, when I humble myſelf before thee with a filial Confidence, looking upon myſelf as united to thee, and, as the vileſt of Sinners, depending only upon thy free Grace, I enjoy Peace. Grant therefore, O my God, that this Beholding of thee, may be my conſtant Exerciſe, and that by this Means I may be ſtrengthened chearfully to follow thy Pattern daily, to be changed more and more into the glorious Image of thy Love, Patience, and Humility, and thus to be truly prepared for eternal Life.

My dear Redeemer and my Lord!
I read my Duty in thy Word;
But in thy Life the Law appears,
Drawn out in living Characters.

Such was thy Truth and ſuch thy Zeal,
Such Def'rence to thy Father's Will,
Such Love and Meekneſs ſo divine,
I would tranſcribe, and make them mine.

Be Thou my Pattern, make me bear
More of thy gracious Image here;
Then God the Judge ſhall own my Name
Amongſt the Foll'wers of the Lamb.

BEING juſtifyed by Faith, we have Peace with God through our Lord Jeſus Chriſt, Rom. v. 1. *For he is our Peace*, Eph. ii. 11. *There is now no Condemnation to them who are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit*, Rom. viii. 1.

A juſtified Soul muſt not only ſtudy to be diligent and punctual in the Duties of Holineſs, which may turn into a legal Working, and bring it under the Law again; but muſt before all Things continually endeavour to enjoy the Peace of Chriſt and the Bleſſings of Salvation, that its Sanctification may proceed from Faith, and be of the right Kind. We muſt firſt receive Chriſt, and be ſtrong in Faith, then ſhall we be able to give, to love, and to work. O may the Author and Finiſher of Faith give me always ſuch a Faith.

Our guilty Spirits dread
To meet the Wrath of Heav'n,
But in his Righteouſneſs array'd
We ſee our Sins forgiv'n.

Unholy and impure
Are all our Thoughts and Ways,
His Hands infected Nature cures
With ſanctifying Grace.

Lord, we adore thy Ways,
To bring us near to God,
Thy ſov'reign Power, thy healing Grace,
And thine atoning Blood.

THO' I walk through the Valley of the Shadow of Death I will fear no Evil, for thou art with me, thy Rod and thy Staff comfort me, Pſ. xxiii. 4. See alſo Exod. xiv. of the Deliverance of the Iſraelites and the Deſtruction of the Egyptians in the red Sea.

To rejoice in the Light is certainly moſt agreeable, but not always ſo profitable to every one, as ſometimes to walk in the Dark, nay in the Valley of the Shadow of Death. In this Condition ſome are more humble and cautious than in the former, and the Preciouſneſs of Glimples of Grace is more valued. O Lord, I will now willingly rely upon thy bare Word, even when deprived of ſenſible Comforts; grant only that in Death I may be refreſhed by the Light of thy Countenance. Amen, yes, thou haſt promiſed *that the Righteous ſhall have Hope in his Death*, Prov. xiv. 32.

Death cannot make our Souls afraid,
If God be with us there;
We may walk through our darkeſt Shade
And never yield to Fear.

May I but climb to Piſgah's Top
And view the promis'd Land,
My Fleſh itſelf ſhall long to drop,
And pray for the Command.

Claſp'd in my heav'nly Father's Arms,
I ſhall forget my Breath,
And loſe my Life among the Charms
Of ſo divine a Death.

WHO ſhall ſet Scourges over my Thoughts, and the Diſcipline of Wiſdom over mine Heart? That they ſpare me not for mine Ignorances, and it paſs not by my Sins, Sirach xxiii. 2.

Thoughts are by no Means toll-free in the Sight of God, and evil Thoughts do not always proceed even in the Hearts of Believers from Injection of Satan, but alſo very often from their own natural Corruption, which ought to humble them the more, *Mark* vii. 21, 22, 23. Being therefore always in Danger from the Darkneſs and wickedneſs of my Heart, I have always need to be employed in the Word, and in Prayer. Aſſiſt my Weakneſs, O Lord, that by the Inſpiration of thy holy Spirit, I may always think right, and be put in Mind of every Thing in its due Seaſon.

Sin, like a venomous Diſeaſe,
Infects our vital Blood:
The only Balm is ſov'reign Grace,
And the Phyſician, God.

Madneſs, by Nature, reigns within,
The Paſſions burn and rage,
'Till God's own Son with Skill divine
The inward Fire aſſuage.

We lick the Duſt, we graſp the Wind,
And ſolid Good deſpiſe:
Such is the Folly of the Mind,
'Till Jeſus makes us wiſe.

We give our Souls the Wounds they feel,
We drink the pois'nous Gall,
And ruſh with Fury down to Hell;
But Heav'n prevents the Fall.

O

OPEN thou mine Eyes that I may ſee wonderful Things out of thy Law, Pſal. cxix. 18. *Lighten mine Eyes leſt I ſleep the Sleep of Death*, Pſal. xiii. 3. *For with thee is the Fountain of Life, in thy Light ſhall we ſee Light*, Pſal. xxxvi. 9. Divine Anſwer. *I am come a Light into the World, that whoſoever believes in me ſhould not abide in Darkneſs*, John xii. 46. *The Lord opens the Eyes of the Blind*, Pſal. cxlvi. 8.

Many imagine, that their Eyes were opened and that they have clear Notions of Religion in their Head; but they ſee juſt like *Eve* after eating the forbidden Fruit, their Hearts being corrupted and deſtitute of Simplicity, a moſt eſſential Part of a Chriſtian. For he that does not underſtand the Word of God by the Light of the holy Spirit through Prayer and Faith but only by his natural Reaſon, is certainly blind ſtill, *Rev.* iii. 17. and one deviliſh and plauſible Temptation to Error and Sin, is enough to break the ſtrongeſt Chains of Demonſtration, for it is only Faith that gets the Victory, 1 *John* v. 4.

The Souls enlight'ned from above
With Joy receive the Word;
They ſee what Wiſdom, Pow'r and Love
Shines in their dying Lord.

The vital Savour of his Name
Reſtores their fainting Breath;
But Unbelief perverts the ſame
To Guilt, Deſpair and Death.

'Till God diffuſe his Graces down,
Like Show'rs of heav'nly Rain
In vain Apollos ſows the Ground
And Paul may plant in vain.

WITHOUT me ye can do nothing. Therefore, *abide in me,* John xv. 4, 5.

I can no more do without thee, O! my dear Saviour, than the Branch can without the Vine! Keep me therefore always in thee, elſe I ſhall have Recourſe to my own fancied Stock of Grace, tho' I have been a thouſand Times convinced of my Inſufficiency. May I never be left in the leaſt Thing to my own Strength, but be directed, aſſiſted and bleſſed by thee in all my Doings. For as far as I truſt to myſelf I am diſtruſtful of thee, and conſequently weak; and on the other Hand the more I diſtruſt myſelf, the more I truſt to thee and will be ſtrengthened and bleſſed.

Let the wild Leopards of the Wood
Put off the Spots that Nature gives,
Then may the Wicked turn to God,
And change their Temper and their Lives.

As well may Ethiopian Slaves
Waſh out the Darkneſs of their Skin;
The Dead as well may leave their Graves,
As old Tranſgreſſors ceaſe to ſin.

Where Vice has held its Empire long,
'Twill not endure the leaſt Control;
None but a Pow'r divinely ſtrong
Can turn the Torrent of the Soul.

Great God! I own thy Pow'r divine,
That works to change this Heart of mine;
I would be form'd anew and bleſs
The Wonders of creating Grace.

OFFER unto God Thanksgiving and pay thy Vows unto the most High, and call upon me in the Day of Trouble. I will deliver thee and thou shalt glorify me; whoso offers Praise glorifies me: and to him that ordereth his Conversation aright, will I shew the Salvation of God, Psal. l. 14. 15. 23. see also Isa. xxv. 9.

Nothing moves God more to hear us, then the Glorifying him by Faith with Thanksgiving, and the Keeping up a filial Confidence in him; and nothing quickeneth us more in Faith, then the finest Proofs of the Hearing of our Prayers. Thus God will certainly hear and deliver us, since all his Ways are only designed to strenghten us in Faith and to save our Souls. What need we then to be afraid in Times of Trouble? Ought we not rather to draw near to God in Prayer and Thanksgiving and glorify him even beforehand, confidently believing that we shall certainly meet with new Deliverances and Quickenings of Faith.

To what a stubborn Frame
Has Sin reduc'd our Mind!
What strange ungrateful Wretches we,
And God as strangely kind.

Turn, turn us, mighty God,
And mould our Souls afresh;
Break, sovereign Grace, these Hearts of Stone,
And give us Hearts of Flesh.

Let old Ingratitude
Provoke our weeping Eyes,
And hourly as new Mercies fall,
Let hourly Thanks arise.

SAY ye to the Righteous, that it ſhall be well with them, for they ſhall eat the Fruit of their Doings, Iſa. iii. 10. Therefore *mark the perfect Man and behold the Upright: for the End of that Man is Peace*, Pſ. xxxvii. 37. Many are for having that firſt which is to be expected at the End; they would be glad of the Triumph, but will not fight; the Waiting for the Lord ſeems to them too long: But for the moſt glorious Promiſes we muſt often wait the longeſt. Jacob was obliged to wait longer than Eſau, tho' he had greater Promiſes than he: and how long was it before the Promiſe of Chriſt, the greateſt of all, was accompliſhed? It is therefore well to be obſerved, that it is ſaid AT LAST, *It ſhall be well with the Righteous, and the End of the Upright is Peace*; when his Faith, Love and Patience are tried enough in the Furnace of Afflictions, then the acceptable Year ſhall come and the bleſſed Days of Joys will appear.

As Sparks break out of burning Coals,
And ſtill are upwards borne;
So Grief is rooted in our Souls,
And Man grows up to mourn:

Yet with my God I leave my Cauſe,
And truſt his promis'd Grace;
He rules me by his well-known Laws
Of Love and Righteouſneſs.

Not all the Pains that e'er I bore
Shall ſpoil my future Peace,
For Death and Hell can do no more
Than what my Father pleaſe.

EXAMINE me, O Lord, and prove me, try my Reins and my Heart, Pſal. xxvi. 2. *Search me, O God, and know my Heart, and ſee if there be any wicked Way in me, and lead me in the Way everlaſting,* Pſal. cxxxix. 23. 24.

Would *David*, the Man after Gods own Heart, not truſt himſelf, but preſent his Heart to the Lord to be tried; much leſs can or ought we to truſt our Hearts. *For he that truſts in his Heart*, ſays the wiſe Man, *is a Fool.* Prov. xxviii 26. We have more Reaſon to be afraid of our own Hearts, as *Luther* obſerves, than of all other Enemies. Have we ſo much Reaſon to be jealous of our own Hearts, and are we ſo much in the Dark oftentimes with Regard to the Time, the Circumſtances, and even the Reality of our Converſion; how careful ought we to be in judging of others? This is aſſuming the Office of the Searcher of Hearts, cenſuring the holy Spirit, and confirming him to one Manner of working. By Experience we find, that it is not with one as with another. Some may be worked upon in quite a different Manner from what we have been, and ſuch are perhaps the Changes even in one Hour, that the End may ſeem to be no more than the Beginning, tho' all goes regular in the Sight of God. This ſhould check our Judgment of others and make us cautious in adviſing and directing them in Matters which concern their Souls.

Lord, ſearch my Soul, try every Thought;
Tho' my own Heart accuſe me not,
Of walking in a falſe Diſguiſe,
I beg the Trials of thine Eyes.

Doth ſecret Miſchief lurk within?
Do I indulge ſome unknown Sin?
O turn my Feet when-e'er I ſtray,
And lead me in the perfect Way.

DOTH *a Fountain at the ſame Place ſend forth ſweet Water and bitter,* James iii. 11. *What Concord has Chriſt with Belial?* 2 Cor. vi. 15. Therefore, *have no Fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them,* Eph. 5. 11. *Be not Partaker of other Mens Sins,* 1 Tim. v. 22. (which we are, in ſhewing them the leaſt Countenance, or not reproving them:) *But if a Man purge himſelf from theſe, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſters Uſe,* 2 Tim. ii. 21.

Having therefore theſe Promiſes, dearly beloved, let us cleanſe ourſelves from all Filtheneſs of Fleſh and Spirit, perfecting Holineſs in the Fear of God, 2 *Cor.* vii. 1. Elſe we draw back; ſince there is no Reſting or Standing ſtill in the Way of Holineſs. Let me therefore daily preſs forward O Lord, ſo as not to be retarded and tired out, but rather quickened by every Thing.

Pure are the Joys above the Sky,
And all the Region Peace;
No wanton Lips, nor envious Eye,
Can ſee or taſte the Bliſs.

Thoſe holy Gates for ever bar
Pollution, Sin and Shame;
None ſhall obtain Admittance there
But Followers of the Lamb.

He keeps the Father's Book of Life,
There all their Names are found;
The Hypocrite in vain ſhall ſtrive
To tread the heav'nly Ground.

STRIVE to enter in at the ſtrait Gate, Luke xiii. 24. *Work out your Salvation with Fear and Trembling*, Phil. ii. 12. *Forgetting thoſe Things that are behind, I reach forth unto thoſe Things which are before*, Phil. iii. 13.

He that feeds only upon Chriſt and yet with Fear and Trembling works out his Salvation, is in the right Way; the former preventing Diſcouragement; and the latter Preſumption. Grant, O Lord, that I may ſtill continue to fight the good Fight of Faith, and never look back on the Fleſh-Pots of Egypt; and rather *chooſe to ſuffer Affliction with the People of God, then to enjoy the Pleaſures of Sin for a Seaſon.* May nothing but the painful Death which thou ſuffered for me, have always Place in my Heart, that thereby all Unbelief and ſlaviſh Fears may be deſtroyed on one hand, and all Security on the other, ſo as to walk at all Times and in all Places with holy and filial Reverence, as in thy Preſence, Amen.

So new-born Babes deſire the Breaſt
To feed, and grow, and thrive;
So Saints with Joy the Goſpel taſte,
And by the Goſpel live.

Grace like an uncorrupted Seed,
Abides and reigns within;
Immortal Principles forbid
The Sons of God to ſin.

Not by the Terrors of a Slave
Do they perform his Will;
But with the nobleſt Powers they have,
His ſweet Commands fulfil.

CREATE in me a clean Heart, O God, and renew a right Spirit within me, Pſal. li. 10. See God's Anſwer Ezek. xi. 19, 20.

A glorious Promiſe! But you may rely upon it, O my Soul, and plead it in thy Prayer, for it will certainly be accompliſhed. *And bleſſed are the Pure in Heart, for they ſhall ſee God,* Matth. v. 8. In regard to Juſtification, we are perfectly clean by Chriſt's Atonement: but in regard to Sanctification our Hearts are not perfectly clean yet, but we have ſtill need to pray, *Create in mea clean Heart.* Amen, O Lord! may thy Blood and Spirit cleanſe and ſanctify me thoroughly from all my Sins. Amen.

Bleſs'd with the Joys of Innocence
Adam our Father ſtood,
'Till he debaſed his Soul to Senſe,
And eat th'unlawful Food.

Now we are born a ſenſual Race,
To ſinful Joys inclin'd;
Reaſon has loſt its native Place,
And Fleſh inſlaves the Mind.

Great God! renew our ruin'd Frame,
Our broken Pow'rs reſtore,
Inſpire us with a heav'nly Flame,
And Fleſh ſhall reign no more.

Eternal Spirit, write thy Law
Upon our inward Parts;
And let the ſecond Adam draw
His Image on our Hearts.

O taſte and ſee that the Lord is good, bleſſed is the Man that truſteth in him, Pſ. xxxiv. 8. *How excellent is thy loving Kindneſs, O God! therefore the Children of Men put their Truſt under the Shadow of thy Wings, they ſhall be abundantly ſatisfied with the Fatneſs of thine Houſe: and they ſhall make them drink of the River of thy Pleaſures,* Pſal. xxxvi. 7. 8. *He fills the Hungry with good Things and ſends the Rich empty away,* Luke i. 53. *The full Soul lotheth the Honeycomb; but to the hungry Soul every bitter Thing is ſweet,* Prov. xxvii. 7.

As it is no Subject of boaſting with natural Men when they can eat and drink, ſtand and walk; ſo neither is it with Believers, who can ſpiritually eat and work. May the Lord give us all ſuch a Child like hungry Diſpoſition of mind for ſpiritual Things. Praiſe be to him, that by his free Grace he juſtifies, ſaves and abundantly fills our Poverty with the Fatneſs of his Houſe.

Bleſs'd are the Souls that thirſt for Grace,
Hunger and long for Righteouſneſs;
They ſhall be well ſupply'd and fed
With living Streams and living Bread.

Bleſs'd Jeſus, what delicious Fare!
How ſweet thy Entertainments are!
Never did Angels taſte above
Redeeming Grace and dying Love.

Haſte then, but with a ſmiling Face,
And ſpread a Table of thy Grace:
Bring down a Taſte of Truth divine,
And chear my Heart with ſacred Wine.

SEE that ye walk circumſpectly, not as Fools but as Wiſe. Be ye therefore not unwiſe, but underſtanding what the Will of the Lord is, Eph. v. 15, 17. *That ye may approve Things that are excellent, that ye may be ſincere and without Offence,* Phil. i. 10. See alſo Luke xii. 36.

Believers have nothing more at Heart than the Will of God; being once convinced of that, they immediately ſet about it at all Hazards; but ſometimes they cannot come to a thorough true Knowledge of the ſame without great Conflicts and Patience, *Heb.* x. 36. For the Fleſh is oftentimes exceeding cunning and forward, often calling out: *But howſoever let me run,* 2 Sam. xviii. 23. but the Lord will nevertheleſs carry them through. Yes, Lord! this thou haſt done innumerable Times. O that I might truſt thee alſo for the time to come, and not be ſo weak in Faith any more.

Beloved Self muſt be deny'd,
The Mind and Will renew'd,
Paſſion ſuppreſs'd and Patience try'd,
And vain Deſires ſubdu'd.

Fleſh is a dang'rous Foe to Grace,
Where it prevails and rules;
Fleſh muſt be humbled, Pride abas'd,
Leſt they deſtroy our Souls.

Lord! can a feeble helpleſs Worm
Fulfil a Taſk ſo hard?
Thy Grace muſt all my Work perform,
And give the free Reward.

IF ye be reproached for the Name of Christ, happy are ye, for the Spirit of Glory and of God resteth upon you, 1 Pet. iv. 14, 19. *Rejoice ye in that Day and leap for Joy, for, behold your Reward is great in Heaven,* Luke vi. 23. *Whosoever shall confess me before Men, him will I confess before my Father who is in Heaven, but whosoever shall deny me,* &c. Matth. x 32,33.

Inward Sufferings are greater Afflictions than those outward Persecutions, which Christians bring not upon themselves by giving unnecessary Offence, by Self-Will, imprudent and unseasonable Behaviour, soaring beyond the Limits of the written Word of God: but neither do they shun it being willing to suffer every Thing after the Will of God, rather then to hurt the Cause of God in the least, and depart a Hair's breadth from his express Will, out of Complaisance to the World. They openly confess Christ their Lord, and don't mind to be called Fools by the Wicked, as they are persuaded that at last they will call themselves by that Name, *Wisd.* v. 4. therefore they care not for their Approbation and Praise of the World, but count it a great Honour to bear the Reproaches of Christ.

Bless'd are the Suff'rers who partake
Of Pain and Shame for Jesus' sake;
Their Souls shall triumph in the Lord,
Glory and Joy are their Reward.

The Lamb shall lead his heav'nly Flock
Where living Fountains rise,
And Love divine shall wipe away
The Sorrows of their Eyes.

TAKE heed to your Spirit, Matth. ii. 16. *The Heart is deceitful above all Things and desperately wicked, who can know it?* Jerem. xvii. 9.

Even Believers feel this Wickedness of their Hearts, *Ps.* xxx. 7. 8. For the Heart, as *John Bunyan* observes, has many secret Ways and private Loop-holes, in which the Diabolists, that is, sinful Lusts, can hide themselves so well, that they seem to be quite overcome: but upon Occasion, especially when we are careless, they spring up again, tho' sometimes under other and perhaps quite spiritual Names. Therefore we ought always to be jealous of ourselves. For the Flesh is never more fleshly and dangerous, than when it has the most spiritual Appearance, and covers its Lusts with the Holiness and Spirituality of Angels.

Sin has a thousand treach'rous Arts
To practise on the Mind;
With flatt'ring Looks she tempts our Hearts
But leaves a Sting behind.

With Names of Virtue she deceives
The Aged and the Young;
And while the heedless Wretch believes,
She makes his Fetters strong.

She pleads for all the Joys she brings
And gives a fair Pretence;
But cheats the Soul of heav'nly Things,
And chains it down to Sense.

So on a Tree divinely fair
Grew the forbidden Food;
Our Mother took the Poison there,
And tainted all her Blood.

O send out thy Light and Truth, let them lead me, let them bring me unto thy holy Hill and to thy Tabernacles, Pſal. xliii. 3. *O ſend thy Wiſdom out of thy holy Heavens, and from the Throne of thy Glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee &c.* Wiſd. ix. 4—10, 17, 19. Divine Anſwer. *The Path of the Juſt is as the ſhining Light that ſhineth more and more unto the perfect Day*, Prov. iv. 18.

The wiſer we are in our own Conceits, the more negligent are we in Prayer and more deſtitute of true Wiſdom and Faith. *For the Lord gives only Sight to the Blind and to the Babes*, who pray for it. Therefore the deepeſt Humblings go before the greateſt Bleſſings. O! my bleſſed Saviour! Since I am always blind and ignorant of myſelf if I am not guided by thine Eyes: I deſire always to look up to thee, and do every Thing under thy Direction.

But few among the carnal Wiſe,
But few of noble Race,
Obtain the Favour of thine Eyes,
Almighty King of Grace.

He takes the Men of meaneſt Name
For Sons and Heirs of God;
And thus he pours abundant Shame
On honourable Blood.

He calls the Fool and makes him know
The Myſt'ries of his Grace,
To bring aſpiring Wiſdom low,
And all its Pride abaſe.

BY Grace ye are ſaved, Epheſ. ii. 5.

To rely on Grace and deſire to be ſaved only by free Grace, is a ſweet Exerciſe, but ſo far from being practiſed enough, that we have all need to learn the Prayer of the Publican better ſtill, ſince the Phariſee and the old Monk, as *Luther* obſerves, are ever buſy to creep in again. But Care muſt be taken, that we do not build our Faith only upon the ſweet Enjoyments of the Grace of God in our Hearts, but alſo upon the Grace in the Heart of God, as it is recovered by Chriſt and promiſed to us through Chriſt. For which Reaſon God ſometimes denies us ſenſible Enjoyments, that true Faith may begin to act like itſelf, and depend upon nothing but his free Grace in Chriſt. And this we have alſo Boldneſs to do, ſhould we even ſeem to fall ſhort of the due Meaſure of Faith, godly Sorrow and Repentance. For ſince there is no Merit to be placed in theſe Things, there is no certain Meaſure and Degree preſcribed to all, but it is enough truly to hate Sin, to deſire Grace, and ſincerely to enter upon the Chriſtian Race.

'Tis not by Works of Righteouſneſs
Which our own Hands have done;
But we are ſaved by ſov'reign Grace,
Abounding thro' his Son.

'Tis from the Merci of our God
That all our Hopes begin;
'Tis by the Water and the Blood
Our Souls are waſh'd from Sin.

Rais'd from the Dead we live anew;
And juſtify'd by Grace,
We ſhall appear in Glory too,
And ſee our Father's Face.

BE fervent in Spirit, Rom. xii. 11. *That thou haſt a Name that thou liveſt, and art dead*, Revel. iii. 1, 16.

If thou canſt not pray fervently, aſk God the Reaſon of it humbly, and accuſe thyſelf in every Thing, and come quite empty, poor and miſerable, looking upon thyſelf at the ſame Time as reconciled, juſt, covered, ſpotleſs, accepted, and beloved through Chriſt. Thus boldly to lay hold on Chriſt, his Father and the holy Spirit, as being thine with every thing, will certainly rouſe thee up and make thee fervent again. May the Lord teach me to practiſe this and keep me ever awake.

Long have I ſat beneath the Sound
Of thy Salvation, Lord;
But ſtill how weak my Faith is found,
And Knowledge of thy Word!

How cold and feeble is my Love!
How negligent my Fear!
How low my Hope of Joys above!
How few Affections there!

My dear Almighty, and my God,
How little art thou known
By all the Judgments of thy Rod,
And Bleſſings of thy Throne!

Great God! thy ſov'reign Pow'r impart,
To give thy Word Succeſs;
Write thy Salvation in my Heart,
And make me learn thy Grace.

BE ye not as the Horſe or as the Mule, which have no Underſtanding: whoſe Mouth muſt be held in with Bit and Bridle, leſt they come near unto thee, Pſal. xxxii. 9. Therefore, *If ye call on the Father, who without Reſpect of Perſons judgeth according to every Man's Work, paſs the Time of your ſojourning here in Fear,* 1 Pet. i. 17.

O wretched Man! doſt thou really believe that God is the Judge of all Things, even what is privately done, the Secrets of the Heart not excepted; how canſt thou meet thy Judge in this thy Security or Hypocriſy, without a true Change of the Heart? Doſt thou think that there is ſuch a Thing as Diſſembling, Excuſing or Eſcaping then, as there is now? By no means! O begin therefore in Time to conſider it well. How wilt thou appear before that awful, holy and impartial Judgment-Seat? What canſt thou anſwer for thyſelf! And what muſt then become of thee?

Think, O my Soul, the dreadful Day
When this incenſed God
Shall rend the Sky, and burn the Sea,
And fling his Wrath abroad!

What ſhall the Wretch, the Sinner do?
He once defy'd the Lord:
But he ſhall dread the Thund'rer now,
And ſink beneath his Word.

Tempeſts of angry Fire ſhall roll,
To blaſt the rebel Worm,
And beat upon his naked Soul
In one eternal Storm.

BE ſtrong and of a good Courage. I will be with thee, I will not fail thee, nor forſake thee. Only be thou ſtrong and very courageous! O ſweet Commandment! *Be not afraid, neither be thou diſmayed, for the Lord thy God is with thee, whitherſoever thou goeſt.* O glorious Promiſe! Joſhua i. 5, 6, 9. *Nay I have called thee by thy Name: I have ſurnamed thee, tho' thou haſt not known me,* Iſa. xlv. 4.

God requires nothing but Faith, which removes and does great things, makes chearful, ſtrong and eaſy in Difficulties. Therefore have always the beſt Confidence in God, and fear nothing; for he is with thee in all things. He that has but this one Care and Fear not to diſpleaſe him, need not care and fear any Thing elſe. His Safety is inſured in the Promiſe of God, who will keep him harmleſs in all Things.

Awake our Souls (away our Fears,
Let ev'ry trembling Thought be gone)
Awake, and run the heav'nly Race,
And put a chearful Courage on.

True, 'tis a ſtrait and thorny Road,
And mortal Spirits tire and faint;
But they forget the mighty God,
That feeds the Strength of ev'ry Saint.

From Him the overflowing Spring,
Our Souls ſhall drink a freſh Supply,
While ſuch as truſt their native Strength
Shall melt away, and drop, and die.

BEHOLD the Lamb of God, who takes away the Sin of the World, John i. 29. *These are they who came out of great Tribulation, and have washed their Robes and made them white in the Blood of the Lamb. Therefore are they before the Throne of God, and serve him Day and Night in his Temple,* Revel. vii. 14, 15.

He that washes himself continually in the Blood of Christ, does not make light of Sin, but detests it above all Things; for what can be more abominable than Sin, since it cannot be taken away but by the Blood of the Son of God. This humbles and makes us serious; and without this it is not right with our Souls. To speak continually of the Blood of the Lamb, and yet be puffed up, boast and trifle with Sin, cannot agree together.

Now will I hate those Lusts of mine
That crucify'd my God,
Those Sins that pierc'd and nail'd his Flesh
Fast to the fatal Wood.

Yes, my Redeemer, they shall die,
My Heart has so decreed;
Nor will I spare the guilty Things
That made my Saviour bleed.

Whilst with a melting broken Heart
My murder'd Lord I view,
I'll raise Revenge against my Sins,
And slay the Murd'rers too.

2

VERILY I ſay unto you, they have their Reward, Matth. vi. 2. *But the Righteous live for evermore: their Reward is with the Lord, and the Care of them is with the moſt High. Therefore ſhall they receive a Kingdom of Glory, and a Crown of Beauty at the Hand of the Lord: for with his Right-hand he will cover them, and with his Arm he will protect them.* Wiſd. v. 16, 17.

For this Crown, Faith ſtrives. And becauſe this Faith juſtifies, it makes the World ſay: Well, I alſo believe: but where is their Conflict and Conqueſt! It is anſwered: I rely on Chriſt and Grace; but Canaan was alſo a free Gift of Grace, and yet it was not taken without Conflicts. And moreover, as worldly People are not acquainted with the Wickedneſs of their Hearts, they do not truſt alone upon Grace, but upon their outward Form, Self-Love and Pride reigning in their Hearts.

No Works nor Duties of your own
Can for the ſmalleſt Sin atone:
The Robes that Nature may provide
Will not your leaſt Pollutions hide.

Ye Sons of Pride, that kindle Coals
With your own Hands to warm your Souls,
Walk in the Light of your own Fire,
Enjoy the Sparks that ye deſire.

This is your Portion at my Hands,
Hell waits you with her Iron Bands;
You ſhall lie down in Sorrow there,
In Death, in Darkneſs, and Deſpair.

BEHOLD, I come as a Thief. Bleſſed is he that watcheth, and keepeth his Garments, leſt he walk naked and they ſee his Shame, Revel. xvi. 15. *Behold I come quickly, and my Reward is with me, to give every Man according as his Work ſhall be. Bleſſed are they that do his Commandments, that they may have the Right to the Tree of Life* (which is Chriſt himſelf) *and may enter in through the Gates into the City. Surely I come quickly, Amen! Even ſo, come, Lord Jeſus. The Grace of our Lord Jeſus Chriſt be with you all, Amen,* Revel. xxii. 14, 20, 21.

As Sin always beſets us, ſo Chriſt himſelf and his Blood muſt always be our Robes, elſe there is no Peace. The Heart muſt firmly be centred in Chriſt, and the Centre to be fixed upon in the whole Progreſs of inward Chriſtianity, is, that we have Forgiveneſs in the Blood of Chriſt: for if this is revealed in the Soul by God himſelf, Heaven and Paradiſe ſeem to be opened to her.

He is a God of ſov'reign Love,
That promis'd Heav'n to me,
And taught my Thoughts to ſoar above
Where happy Spirits be.

Prepare me, Lord, for thy right Hand:
Then come the joyful Day;
Come Death and ſome celeſtial Band
To bear my Soul away.

Haſte, my Beloved, fetch my Soul
Up to thy bleſs'd Abode;
Fly, for my Spirit longs to ſee
My Saviour and my God.

BEHOLD I make all Things new, &c. *And he said unto me, It is done, I am Alpha and Omega, the Beginning and the End: I will give unto him that is a thirst of the Fountain of the Water of Life freely*, Revel. xxi. 5, 6, 7.

To thirst after Christ and receive him by Faith, belongs to Justification; but to drink with Peace and Joy from Christ the Fountain of Life, is the Sealing of Faith, and belongs to Sanctification, and helps greatly to the Promoting of it. Therefore the Sealing, Assurance and Sense of Grace is not the same Thing with Justification, but the Fruit of it, which does not always follow directly; and it increases according as the Soul drinks more and more from the living Stream.

Attend, while God's exalted Son
Doth his own Glories shew;
Behold, I sit upon my Throne,
Creating all Things new.

Such Favours as a God can give,
My Royal Grace bestows;
Ye thirsty Souls, come taste the Streams
Where Life and Pleasure flows.

Far from the Regions of the Dead,
From Sin, and Earth, and Hell;
In the new World that Grace has made
I would for ever dwell.

O may I stand before the Lamb,
When Earth and Seas are fled!
And hear the Judge pronounce my Name
With Blessings on my Head.

BEHOLD I ſend an Angel (Chriſt the Angel of the Covenant) *before thee, to keep thee in the Way, and to bring thee in the Place which I have prepared*, Exod. xxiii. 20. *And a Highway ſhall be there, and a Way, and it ſhall be called the Way of Holineſs, the Unclean ſhall not paſs over it, but it ſhall be for thoſe: the wayfaring Men, though Fools, ſhall not err therein.* Chriſt himſelf is this Way, the new and living Way, who gives not only Life and Strength that we walk and be not wearied, *John* xiv. 6. *Heb.* x. 20. but keeps alſo the Road clear, even the laſt Road of Death, for *No Lion ſhall be there, nor any ravenous Beaſt ſhall go up thereon, it ſhall not be found there, but the Redeemed ſhall walk there*, Iſa. xxxv. 8, 9.

O Lord, let me never err from this Way, and ſuffer no other Temptation to come near me, but what humbles and ſtirs me up to Prayer and the right Uſe of thy Word in Faith, that I may be carried through all Difficulties, and eſpecially in Time of Death.

Is he away? He leads to God,
The Path is drawn in Lines of Blood;
There would I walk with Hope and Zeal,
'Till I arrive at Sion's Hill.

Aſpire, my Soul, to glorious Deeds,
The Captain of Salvation leads:
March on, nor fear to win the Day,
Tho' Death and Hell obſtruct the Way.

Should Death, and Hell, and Pow'rs unknown,
Put all their Forms of Miſchief on,
I ſhall be ſafe; for Chriſt diſplays
Salvation in more ſov'reign Ways.

SURELY they are my People, Children that will not lye, &c. Isa. lxiii. 8. *And in their Mouth was found no Guile,* Revel. xiv. 5. Therefore, *suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God,* Mark x. 14.

Bare Morality is at best but Patch-Work. It is attempting to mend our Lives, without the necessary Means: when instead of this we should rather first renounce all our own Works, come to Christ without Guile and Reserve, and in a word turn and be like a Child; since the Privilege of Adoption and the baptismal Covenant is not only lost by gross and outward Immoralities, but even by Guile and Worldly-mindedness. Therefore moral Men must also be born again and become of a harmless and child-like, tho' not a childish Disposition, as many fanciful sectarian Children now, who sometimes trifle and play as it were with the Wounds of Christ and the most sacred Things, or at least do not treat them reverently enough.

Behold what wondrous Grace
The Father has bestow'd
On Sinners of a mortal Race,
To call them Sons of God.

A Hope so much divine
May Trials well endure,
May purge our Souls from Sense and Sin,
As Christ the Lord is pure.

If in my Father's Love
I share a filial Part,
Send down thy Spirit like a Dove,
To rest upon my Heart.

THEY are Virgins which follow the Lamb whithersoever he goes: these were redeemed from among Men, being the First-fruits unto God and unto the Lamb. And in their Mouth was found no Guile: for they are without fault before the Throne of God, Revel. xiv. 4, 5.

Peter, being ſtill in his Preſumption, pretended to follow Chriſt unto Death, but when he was truly humbled and near his End, he prudently added to his Exhortations in Sufferings, *if need be,* 1 Pet. i. 6. *if the Will of God be ſo,* chap. iii. 17. *According to the will of God,* chap. iv. 19. This is quite oppoſite to the ſpiritual, hypocritical and preſumptuous Pride and Self-will: for many in their own Will reſolve to be Martyrs, and cannot bear ſo much as only a Contradiction.

Give me the Wings of Faith to riſe
Within the Veil and ſee
The Saints above, how great their Joys,
And bright their Glories be.

Once they were mourning here below,
And wet their Couch with Tears;
They wreſtl'd hard, as we do now,
With Sin, and Doubts, and Fears.

I aſk them whence their Victʼry came?
They, with united Breath,
Aſcribe their Conqueſt to the Lamb,
Their Triumph to his Death.

They mark'd the Footſteps that he trod,
His Love inſpir'd their Breaſt,
And, following their incarnate God,
Poſſeſs the promis'd Reſt.

THEY are of the World: therefore ſpeak they of the World, and the World hears them. We are of God, &c. 1 John iv. 5, 6.

What ſhould ſet us more againſt the World, than the Croſs of Chriſt? and what is generally more turned into Security and worldly Luſts than this? O! miſerable Spiders that ſuck Poiſon out of the ſweeteſt Flowers!

When in the Light of Faith divine
We look on Things below,
Honour, and Gold, and ſenſual Joy,
How vain, and dang'rous too!

The Pleaſures that allure our Senſe
Are dang'rous Snares to Souls;
There's but a Drop of flatt'ring Sweet,
And daſh'd with bitter Bowls.

God is my All-ſufficient Good,
My Portion and my Choice.
In Him my vaſt Deſires are fill'd,
And all my Pow'rs rejoice.

In vain the World accoſts my Ear,
And tempts my Heart anew;
I cannot buy your Bliſs ſo dear,
Nor part with Heav'n for you.

SHE, Love, *seeketh not her own, is not easily provoked, and never faileth*, 1 Cor. xiii. 5, 8.

It being my Heart's Desire, O my dear heavenly Father, once to love thee and my Neighbour uprightly and ardently, I beg that thou wouldst let me know and enjoy thy Love in Christ, which is the only Means to come to the same: for how can I possibly be cold and hard, when resting at the Cross of Christ, and in thy Bosom, I enjoy thy free Grace, and truly experience thine infinite Love towards me the most miserable and chiefest of Sinners. O! may this melt down and change me thoroughly!

Had I the Tongues of Greeks and Jews,
And nobler Speech than Angels use,
If Love be absent I am found,
Like tinkling Brass, an empty Sound.

Were I inspir'd to preach and tell
All that is done in Heav'n and Hell,
Or could my Faith the World remove,
Still I am wanting, without Love.

Should I distribute all my Store
To feed the Bowels of the Poor,
Or give my Body to the Flame
To gain a Martyr's glorious Name,

If Love to God and Love to Men
Be absent, all my Hopes are vain:
Nor Tongues, nor Gifts, nor fiery Zeal,
The Work of Love can e'er fulfil.

IF a Man alſo ſtrive for Maſteries, yet is he not crowned except he ſtrive lawfully, 2 Tim. ii. 5. namely in Faith, by which we have Victory. And as the Enemies return again and again, and always become more crafty and more ſtrong, we muſt continually be in Arms. *Until now, the Kingdom of Heaven ſuffereth Violence*, Matth. xi. 12.

If thoſe cannot expect to be crowned, who ſtrive, but not lawfully, what muſt become of thoſe who do not ſtrive at all? O Lord, ſtrengthen me therefore to get the Victory, for it greatly exalts thy Glory if the Power of mine Enemies is broke: and the leaſt Degree of thy Grace and Strength is able to overcome the greateſt Power of Sin at laſt, which is thy Promiſe, and cannot fail of being performed, ſince in the former there is the Promiſe of Life and Growth, whilſt the latter is condemned to Death, and actually dies more and more if nailed to the Croſs of Chriſt.

Stand up, my Soul, ſhake off thy Fears,
And gird the Goſpel-Armour on;
March to the Gates of endleſs Joy,
Where thy great Captain Saviour's gone.

What tho' the Prince of Darkneſs rage,
And waſte the Fury of his Spite?
Eternal Chains confine him down
To fiery Deeps, and endleſs Night.

What tho' thine inward Luſts rebel?
'Tis but a ſtruggling Gaſp for Life;
The Weapons of victorious Grace
Shall ſlay thy Sins, and end the Strife.

So then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy, Rom. ix. 16. *Thou hast a little Strength*, Revel. iii. 8. *But go in this thy Might*, &c. *Surely I will be with thee*, Judg. vi. 14, 16.

A little Strength is also the Strength of God through Christ the second Adam, and consequently stronger than the Power of Satan and the first Adam, should it seem ever so strong. Nay it is the Death of the old Man already, and kills him by Degrees more and more, till at last, when we drop this Body of Sin, it will destroy him intirely. Believers in such a State may think themselves weaker than before they had any Grace, not being able now to put such a Force upon themselves as formerly. But it is to be remember'd, that Hypocrisy and proud Nature, desirous of being seen and taken notice of, sometimes can outdo Grace in many outward Things, and have a better Appearance in the Eyes of Man: For real Christians not being willing to be work'd upon by Nature any longer, and yet having but little Strength, cannot put such a Constraint upon themselves continually, but they may be in this Manner tossed to and fro; which the Lord wisely permits for their Good, to convince them the more of their own Insufficiency and Nothingness, that they may rely only on the Strength of the Lord. Therefore we must not give over praying and hoping in this Case, but as it is only the Mercy and Power of Christ, which preserves and strengthens the Poor and Feeble, we rather ought to be more earnest in drawing near to him with all our Misery, Weariness, and Nakedness.

Mere mortal Pow'r shall fade and die,
And youthful Vigour cease;
But we that wait upon the Lord,
Shall feel our Strength increase.

IF after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter End is worse with them than the Beginning, 2 Pet. ii. 20.

Some not only deny strong Temptations, but even all inward evil Suggestions and Strivings against the same, especially in experienced Christians; but it is quite the contrary: for Beginners strive generally more against the outward Pollutions of the World, whilst the Experienced turn their Force more against their inward spiritual Iniquities. Therefore take heed to your Spirit, tho' your Meaning be ever so good, and your Assurance ever so great. Be not too high-minded, for fear of falling. Beware of all Sins; for the least may unawares and by degrees draw thee into many others, so as to be at last intangled in such a Manner, that without great Watchfulness it will be impossible to be disengaged, therefore be not deceived: Flee all Occasions of Sin. Say not within thyself: It is no Matter; it concerns only outward Things, which do not belong to the Essence of Christianity. For such outward Levity is a sure Evidence of a false inward Liberty and Lightness of Mind. And by conforming to the World we give a good Handle to the Enemy of Souls to ruin us, and by sad Experience we shall be convinced in time, that the latter End is worse than the Beginning.

O for a persevering Pow'r
To keep thy just Commands!
We would defile our Hearts no more,
No more pollute our Hands.

IF it be poſſible, as much as lies in you, live peaceably with all Men, Rom. xii. 18.

There is much Conteſt in the World about *meum* and *tuum*, that is *mine* and *thine*; but Believers taking Chriſt for their only Property, whom no Body can take from them, have, as much as lies in them, Peace with all Men, ſaying:

If by Hundreds I can gain,
A Farthing's Loſs makes little Pain.

And ſince Wrath and Anger turn into nothing but Diſquietneſs, and are puniſhed by themſelves, why doſt thou ſuffer thyſelf to be ſo eaſily moved by them? The leaſt Provocation, even a ſingle Word perhaps, will ſtir up the Corruption of the Heart, ſo as to change thy Countenance and utter dreadful Words. Therefore conſider how God bears with thee, and what an Abomination Anger is. It is a Fire from Hell, the true Image of the old Dragon: But being call'd to bear the Image of God and bring forth the Fruits of the good Spirit, thou art to follow the Lamb-like Mind of Chriſt, and to that Purpoſe it is highly neceſſary; Firſt, to avoid all Occaſions of Strife and Contention. Secondly, to bridle our Tongue, if Quarrels ariſe. Thirdly, to ſuffer, when we are wronged. Fourthly, to pray directly and quench the Sparks of Fire before they break out into a Flame. This is the eaſieſt and the only Method to prevent great Troubles, and lead a peaceful happy Life, for Anger carries Uneaſineſs; and Love a ſweet Reſt in itſelf.

Bleſs'd are the Men of peaceful Life,
Who quench the Coals of growing Strife;
They ſhall be call'd the Heirs of Bliſs,
The Sons of God, the God of Peace.

HAVING therefore, Brethren, Boldneſs to enter into the Holieſt by the Blood of Jeſus, &c. *Let us draw near with a true Heart, in full Aſſurance of Faith, having our Hearts ſprinkled*, (with the Blood of Chriſt, by which he once entered into the holy Place, having obtained eternal Redemption for us, and purges our Conſciences from dead Works, to ſerve the living God) *from an evil Conſcience, and our Bodies waſhed with pure Water*, Heb. x. 19, 22. Chriſt has made the Purging of our Sins by himſelf; *for by one Offering he has perfected for ever them that are ſanctified*, chap. x. 14. And to this Sprinkling of the Blood of Chriſt all Believers, even the weakeſt, are come, that is to ſay, he has the Forgiveneſs of Sins in his Blood. This is his Element and Life; thus he lives by the Faith of the Son of God, who alſo loved him, always applying his Ranſom to his Soul, and pleading his Merits before his heavenly Father, which keeps his Conſcience pure and eaſy.

They find Acceſs at ev'ry Hour
To God within the Vale;
Hence they derive a quick'ning Pow'r,
And Joys that never fail.

O happy Souls! O glorious State
Of ever-flowing Grace!
To dwell ſo near their Father's Seat,
And ſee his lovely Face.

PUT on therefore (as the Elect of God, holy and beloved) Bowels of Mercy, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering; forbearing one another, &c. *and above all theſe Things, put on Charity,* Love, *which is the Bond of Perfection,* Col. iii. 12, 13, 14. *Judge not,* &c. Matth. vii. 1. *And let none of you imagine Evil in your Hearts againſt his Neighbour,* Zachar. viii. 17.

Therefore let us be watchful againſt Suſpicions, always putting the beſt Conſtruction upon the Behaviour of our Neighbour. For Love beareth all Things, and hopeth always the beſt. And ſince we are miſtaken in our Judgments a hundred to one, ſays Mr. Profeſſor Frank, we ought to be exceeding cautious, not to be too quick and haſty in judging of others.

Love ſuffers long with patient Eye,
Nor is provok'd in haſte;
She lets the preſent Injury die,
And long forgets the paſs'd.

Malice and Rage, thoſe Fires of Hell,
She quenches with her Tongue;
Hopes, and believes, and thinks no Ill,
Tho' ſhe endure the Wrong.

She lays her own Advantage by,
To ſeek her Neighbours Good;
So God's own Son came down to die,
And bought our Lives with Blood.

Love is the Grace that keeps her Pow'r
In all the Realms above;
There Faith and Hope are known no more,
But Saints for ever love.

HOLD thou me up, and I ſhall be ſafe; and I will have reſpect unto (delight myſelf in) *thy Statutes continually*, Pſal. cxix. 117.

Tho' the Fleſh ſtill remains in Believers, that they cannot always practiſe that which is good, without Conſtraint, Strife and crucifying the old Man, yet as to the Spirit they have delight in the Word of the Lord through Faith, by the Upholding of God: for being humbled on this Account, and earneſtly craving Pardon and Strength, they always receive not only Peace, but Strength for the ſubduing of the Fleſh, and doing all Things with Pleaſure.

Eternal Spirit! we confeſs,
And ſing the Wonders of thy Grace;
Thy Pow'r conveys our Bleſſings down,
From God the Father and the Son.

Enlighten'd by thine heav'nly Ray,
Our Shades and Darkneſs turn to Day;
Thine inward Teachings make us know
Our Danger and our Refuge too.

Thy Pow'r and Glory works within,
And breaks the Chains of reigning Sin;
Doth our imperious Luſts ſubdue,
And forms our wretched Hearts anew.

The troubled Conſcience knows thy Voice,
Thy chearing Words awake our Joys;
Thy Words allay the ſtormy Wind,
And calm the Surges of the Mind.

RISE up, my Love, my fair one, and come away; for lo, the Winter is paſt, the Rain is over and gone. The Flowers appear on the Earth, the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land, &c. *Ariſe, my Love, my fair one, and come away. O! my Dove that art in the Clefts of the Rock,* &c. Canticles ii. 10—14.

O! Lord, how often has it been Winter with me, but thou haſt always quickened me again. Grant that by theſe Experiences I may be ſo uſed to thy Ways, as always to expect the beſt from thee in every Thing, and to have only this one Care, namely, how I may pleaſe thee as thy Bride and Dove, and be accepted through thee with thy Father. Let my Faith be ſtrengthened in ſuch a manner by all thy Methods, that at laſt I may have Boldneſs and find Reſt in thy Wounds, ſince yet there is Room for the greateſt of Sinners, and even for me.

The Voice of my Beloved ſounds
Over the Rocks and riſing Grounds;
O'er Hills of Guilt, and Seas of Grief,
He leaps, he flies to my Relief.

Gently he draws my Heart along,
Both with his Beauties and his Tongue;
Riſe, ſays my Lord, make haſte away,
No mortal Joys are worth thy Stay.

The Jewiſh wint'ry State is gone,
The Miſts are fled, the Spring comes on,
The ſacred Turtle-Dove we hear
Proclaim the new, the joyful Year.

And when we hear our Jeſus ſay,
Riſe up, my Love, make haſte away!
Our Hearts would fain out-fly the Wind,
And leave all earthly Love behind.

BE not conformed to this World, Rom. xii. 2. And *love not the World, neither the Things that are in the World. If any Man love the the World, the Love of the Father is not in him. And the World passeth away, and the Luſt thereof: but he that doth the Will of God, abideth for ever,* 1 John ii. 15, 17.

Reader! whoſe Will doſt thou do? Examine thyſelf. Perhaps thou thinkeſt to love the World and do her Will, cannot be ſo great a Sin, ſince the moſt honeſt People do the ſame. But obſerve, as thou wouldſt be ſaved, That if thou loveſt the World, the Love of the Father is not in thee; and without this Love of the Father, thou haſt no Faith; and being deſtitute of Faith, thou haſt no Chriſt, and conſequently no Life and Salvation.

I ſend the Things of Earth away;
Away ye Tempter of the Mind,
Falſe as the ſmooth deceitful Sea,
And empty as the whiſtling Wind.

Your Streams were floating me along
Down to the Gulf of black Deſpair;
And whilſt I liſten'd to your Song,
Your Streams had e'en convey'd me there.

Now to the ſhining Realms above
I ſtretch my Hands, and glance my Eyes;
O for the Pinions of a Dove,
To bear me to the upper Skies!

Lord, I adore thy matchleſs Grace,
That warn'd me of that dark Abyſs;
That drew me from thoſe treach'rous Seas,
And bid me ſeek ſuperior Bliſs.

NOT fashioning yourselves according to the former Lusts in your Ignorance; but as he who has called you is holy, so be ye holy, Note, *in all Manner of Conversation,* 1 Pet. i. 14, 15. *Give diligence to make your Calling and Election sure; for the Time past of our Life may suffice us to have wrought the Will of the Gentiles,* &c. 2 Pet. i. 10. 1 Pet. iv. 3.

None can be so sure of his Salvation, as to be for ever free from Fears and Doubts, for there is no Assurance without Conflicts: Therefore all Diligence is required to be evermore sure of it, so as to have Boldness even in Death. But let us take heed of Presumption since we do not know what may befal us at last; and be careful not to despise and overdrive the weaker Sort of Christians, that by making general Rules of our own Experience, this comfortable Doctrine of Assurance may not be Matter of Torment to others.

How short and hasty is our Life!
How vast our Souls Affairs!
Yet senseless Mortals vainly strive
To lavish out their Years.

God from on High invites us Home
But we march heedless on,
And ever hast'ning to the Tomb,
Stoop downwards as we run.

How we deserve the deepest Hell,
That slight the Joys above!
What Chains of Vengeance should we feel
That break such Cords of Love!

Draw us, O God! with sov'reign Grace,
And lift our Thoughts on High,
That we may end this mortal Race
And see Salvation nigh.

GO not after thy Luſts, but refrain thyſelf from thine Appetites, Sirach xviii. 30.

Self will mix too often with the moſt religious Things, which produces nothing but Diviſions, Diſorders, and, as it is now in our Days, many outward Forms of our own Invention, nay at laſt a new Sort of Popery. O Lord! heal thou the Breaches of Zion. Even well-meaning People not denying their own Will, and not taking Advice from more experienced Chriſtians who underſtand the Devices of Satan better, may be ſifted and lifted up by the Enemy, that they muſt be made humble and wiſe at the Expencé of ſome Misfortune or other.

I hate the Tempter and his Charms,
I hate his flatt'ring Breath;
The Serpent takes a thouſand Forms,
To cheat our Souls to Death.

Ye Sons of God, oppoſe his Rage,
Reſiſt, and he'll be gone;
Thus did our deareſt Lord engage
And vanquiſh him alone.

Now he appears almoſt divine
Like Innocence and Love;
But the old Serpent lurks within,
When he aſſumes the Dove.

Fly from the falſe Deceiver's Tongue,
Ye Sons of *Adam*, fly;
Our Parents found the Snare too ſtrong,
Nor ſhould the Children try.

REPENT ye (O change your Minds) *and believe the Gospel*, Mark i. 15.

O the great Comfort, that God requires only Faith, and such a Faith which is his own Gift, and is held forth truly to every one that will receive his Pardon, Grace and Love. But that this may not be understood of presumptuous Notions in our Heads, it is well to be observed, that true Repentance goes before Faith, by which the Heart is not only convinced of Sin, and filled with godly Sorrow, but changed so as to hate and abandon all Sins. It is not enough to leave off some of our Sins, or be outwardly reformed; but it must be an inward and thorow Change of the whole Mind; for if one Sin be reigning, we cannot be said to have repented, and received that Faith and Power of God which overcomes the World and Sin.

Life and immortal Joys are giv'n
To Souls that mourn the Sins they've done;
Children of Wrath made Heirs of Heav'n,
By Faith in God's eternal Son.

Wo to the Wretch that never felt
The inward Pangs of pious Grief,
But adds to all his crying Guilt
The stubborn Sin of Unbelief.

The Law condemns the Rebel dead,
Under the Wrath of God he lies:
He seals the Curse on his own Head,
And with a double Vengeance dies.

RESTORE unto me the Joy of thy Salvation, and uphold me with thy free Spirit, Pſal. li. 12. Divine Anſwer. *As one whom his Mother comforteth, ſo will I comfort you. Then ſhall ye ſuck, ye ſhall be born upon her Sides, and your Heart ſhall rejoice,* Iſa. lxvi. 13, 14. *For my Words do good to him that walks uprightly,* Micah ii. 7.

Comfort belongs to ſuch as really pant after it, and God is more deſirous they ſhould confidently rely upon his Salvation in all Things, ſuck the Comforts of his Promiſes, and be ſtrong, than a tender Mother can be deſirous that her Child ſhould ſuck her full Breaſts. And where elſe ſhould Strength come from?

O Sinners, come and taſte his Love;
Come, learn his pleaſant Ways,
And let your own Experience prove
The Sweetneſs of his Grace.

Go tell him all your ſecret Grief,*
Your Gronings reach his Ears;
He gives your inward Pains Relief,
And calms your greateſt Fears.

O love the Lord, ye Saints of his,
His Eye regards the Juſt;
How richly bleſt their Portion is
Who make the Lord their Truſt!

* A Chriſtian ſometimes muſt open and pour out his Heart in ſecret before the Lord alone, for fear of hurting himſelf and others. This Liberty muſt be allowed. Too cloſe Unitings often cauſe Diſtreſs, Hypocriſy and Diviſions.

NOW alſo, when I am old and gray-headed, O God, forſake me not, Pſal. lxxi. 18. *O keep my Soul and deliver me: let me not be aſhamed, for I put my Truſt in thee. Let Integrity and Uprightneſs preſerve me: for I wait on thee,* Pſal. xxv. 20, 21. Divine Anſwer. *Hearken unto me, O Houſe of Jacob, and all the Remnant of the Houſe of Iſrael, which are born by me from the Belly, which are carried from the Womb. And even to your old Age I am he, and even to your hoary Hairs will I carry you: I have made, and I will bear, even I will carry, and will deliver you,* Iſa. xlvi. 3, 4. *For the Lord is full of Compaſſion and Mercy, long-ſuffering, and very pitiful, and forgiveth Sins, and ſaveth in Time of Affliction,* Sirach ii. 11, &c.

God never does nor can forſake me, ſince I am as near and as cloſely united to him as a Child which is carried in the Mother's Womb. O great Comfort! what can I have to fear? May I not expect every Thing now confidently from him? Yes, and this is what pleaſes him above all things. Therefore I will be careful for nothing, but in every thing by Prayer and Supplication with Thanksgiving make my Requeſt known unto him, *Phil.* iv. 6. always truſting that he will as certainly carry me through all Difficulties to come, as he has done hitherto, that I can even give him Thanks for it beforehand. O Lord, grant that I may practiſe this better ſtill.

My God, my everlaſting Hope,
I live upon thy Truth;
Thine Hands have held my Childhood up,
And ſtrengthen'd all my Youth.

Still has my Life new Wonders ſeen
Repeated ev'ry Year;
Behold my Days that yet remain
I truſt them to thy Care.

TRUST ye not in lying Words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these, but throughly amend your Ways and your Doings, &c. Jerem. vii. 4, 5. Of true Prayer and Worship in Spirit and in Truth, see also John iv. 24. Rom. xii. 1. James i. 27.

As a contrite Heart is the most pleasing Temple of God; so speaking with God, in Words of our own, as a Child does with his Father, is the best Book of Prayer. The most cunning Method, by which Satan deceives many now, is, the Mistaking of an extensive Knowledge and Assurance of their own Making for true Faith; or Trusting on some outward Forms of Worship, sensible Movings or Communion with others, and pretending too soon to evangelical Experiences, Liberties and Building of Souls up; tho' there was never a true Change wrought in their own Hearts. For what can all our Reading, Prayers, going to Church and Sacrament profit us without this? Before all this shall be acceptable to the Lord, we must be renewed in our Minds, and prove by our own Works and Deeds that we are the living Temples of God.

It is not Tow'rs of Stone or Wood,
Pillars, nor Paintings, please our God;
Of living Stones his Church is built,
It was for Souls Christ's Blood was spilt.

It is not any splendid House,
That Jesus calls his married Spouse;
Believers, oh amazing Love!
'Tis you, the Lord, your Husband prove,

FORSAKE me not, O Lord, O my God, be not far from me. Divine Anſwer. *The Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord that has Mercy on thee. O thou Afflicted, toſſed with Tempeſts and not comforted, behold I will lay thy Stones with fair Colours, and lay thy Foundations with Sapphires. And I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones,* Iſa. liv. 10—15.

Such as have never been deſtitute of Comfort, do not reliſh this Word. O Lord, as thou haſt once quickened me by it in great Diſtreſs, I will henceforth evermore take hold of it, and firmly believe, even without Feeling, that thou will perform every Thing punctually. Thou being my God in Covenant, wilt never forſake me, but order all Things for my Good, adorn and carry me through, tho' all Tempeſts ſhould fall upon me, and every Thing be daſhed to Pieces. This thy Faithfulneſs requires.

Firm are the Words which Prophets give,
Sweet Words on which Believers live;
Each of them is the Voice of God,
Who ſpoke and ſpread the Skies abroad.

Oh! for a ſtrong, a laſting Faith,
To credit what th'Almighty ſaith!
T'embrace the Meſſage of his Son,
And call the Joys of Heav'n our own.

Then ſhould the Earth's old Pillars ſhake,
And all the Wheels of Nature break;
Our ſteady Souls ſhould fear no more
Than ſolid Rocks when Billows roar.

LEAN not unto thine own Underſtanding, Prov. iii. 5. *Be not wiſe in your own Conceits*, Rom. xii. 17. *Put your Neck under the Yoke, and let your Soul receive Inſtruction; ſhe is hard at hand to find. Behold with your Eyes, how that I have had but little Labour, and have gotten unto me much Reſt*, Sirach xli. 26, 27. *For the Wiſdom of this World is Fooliſhneſs with God*, 1 Cor. iii. 19.

Whoſoever will do the Will of the Lord, and is not wiſe in his own Conceit, avoiding vain Curioſity and praying earneſtly, ſhall certainly know the Counſels and Will of God, *John* viii. 17. But he muſt depend more upon the Word of God, than his own Feeling; ſince our own Spirit often mixes with ſpiritual Senſations, and tempts us to Luſts, Fear, Preſumption and Pride: And many truſt even to their ſcandalous Whims and Fancies, as if all were from our Saviour. O Lord grant, that I may be always jealous over myſelf, go in and out with Prayer, and not err in any Thing to the hurt of my Soul.

Thus ſaith the Wiſdom of the Lord,
Bleſs'd is the Man that hears my Word;
Keeps daily Watch before my Gates,
And at my Feet for Mercy waits.

The Soul that ſeeks me ſhall obtain
Immortal Wealth and heav'nly Gain;
Immortal Life is his Reward,
Life and the Favour of the Lord.

But the vile Wretch that flies from me,
Doth his own Soul an Injury;
Fools that againſt my Grace rebel
Seek Death, and love the Road to Hell.

AND the Lord went before them by Day in a Pillar of a Cloud, to lead them the Way; and by Night in a Pillar of Fire, to give them Light: to go by Day and Night, &c. conſequently he never left them, *Exod.* xiii. 21. *And the Pillar of the Cloud went from before their Face and ſtood behind them; and it came between the Camp of the Egyptians and the Camp of Iſrael:* which prevented the Meeting of them, *And the Childern of Iſrael went into the Midſt of the Sea upon the dry Ground: and the Waters were a Wall unto them on their Right-hand and on their left.* Chap. xiv. 19—22. *And all the Iſraelites paſſed clean over Jordan,* Joſh. iii. 17. Therefore *we know that all Things work together for good to them that love God,* Rom. viii. 28.

We want daily ſome Sort or other of Affliction and Burden, to ſerve us as Rails and Walls againſt the carnal Wandrings of our Hearts. Therefore when we meet with Diſtreſs we muſt think, it is the Wall or Burden for the Day to keep from ſwerving and falling into the Snares of the Enemy.

There is a Land of pure Delight,
Where Saints immortal reign;
Infinite Day excludes the Night,
And Pleaſures baniſh Pain.

But timorous Mortals ſtart and ſhrink,
To croſs this narrow Sea;
And linger, ſhiv'ring on the Brink,
And fear to lanch away.

Could we but climb where Moſes ſtood,
And view the Landſkip o'er,
Not Jordan's Stream, nor Death's cold Flood,
Should fright us from the Shore.

AND it came to paſs, when Moſes held up his Hand, that Iſrael prevailed: and when he let down his Hand, Amalek prevailed. But Moſes's Hands were heavy, &c. Exod. xvii. 11. 12. *And he*, the King of Iſrael, *ſhot. And he*, Eliſha, *ſaid: The Arrow of the Lord's Deliverance, and the Arrow of Deliverance from Syria*, &c. *And he*, the King, *ſmote thrice and ſtayed. And the Man of God was wroth with him and ſaid, Thou ſhouldeſt have ſmitten five or ſix times; then hadſt thou ſmitten Syria till thou hadſt conſumed it*, &c. 2 Kings xiii. 17—19.

The more Prayer, the more Victory. Every Grone is a Stroke and a Sling-Stone on the Head of the old Man. Tho' he ſhould appear as a Goliath, he muſt die but by degrees. May the Lord make me inſtant in Prayer, and give a true Deſire for his Word.

Praiſe waits in Sion, Lord, for Thee;
There ſhall our Vows be paid:
Thou haſt an Ear when Sinners pray,
All Fleſh ſhall ſeek thine Aid.

Lord, our Iniquities prevail,
But pard'ning Grace is thine,
And thou wilt grant us Power and Skill
To conquer every Sin.

O free the Souls condemn'd to Death,
And when thy Saints complain,
Let not be ſaid, that praying Breath
Was ever ſpent in vain.

AND Jesus bowed his Head, and gave up the Ghost, John xix. 30.

To lay evermore hold on Christ crucified, and rest continually upon his meritorious Death with a true Faith, is the one Thing needful of a Christian, which is the Sum and Substance, nay the very Marrow of the Old and New Testament, and above all things gives the greatest Strength.

Alas! and did my Saviour bleed!
And did my Sov'reign die?
Would he devote that sacred Head
For such a Worm as I?

Was it for Crimes that I had done,
He gron'd upon the Tree?
Amazing Pity! Grace unknown!
And Love beyond Degree.

Well might the Sun in Darkness hide,
And shut his Glories in,
When God the mighty Maker dy'd
For Man the Creature's Sin.

Thus might I hide my blushing Face,
While his dear Cross appears;
Dissolve my Heart in Thankfulness,
And melt my Eyes to Tears.

But Drops of Grief can ne'er repay
The Debt of Love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

AND it came to paſs, when Moſes held up his Hand, that Iſrael prevailed: and when he let down his Hand, Amalek prevailed. But Moſes's Hands were heavy, &c. Exod. xvii. 11. 12. *And he*, the King of Iſrael, *ſhot. And he*, Eliſha, *ſaid: The Arrow of the Lord's Deliverance, and the Arrow of Deliverance from Syria*, &c. *And he*, the King, *ſmote thrice and ſtayed. And the Man of God was wroth with him and ſaid, Thou ſhouldeſt have ſmitten five or ſix times; then hadſt thou ſmitten Syria till thou hadſt conſumed it*, &c. 2 Kings xiii. 17—19.

The more Prayer, the more Victory. Every Grone is a Stroke and a Sling-Stone on the Head of the old Man. Tho' he ſhould appear as a Goliath, he muſt die but by degrees. May the Lord make me inſtant in Prayer, and give a true Deſire for his Word.

Praiſe waits in Sion, Lord, for Thee;
There ſhall our Vows be paid:
Thou haſt an Ear when Sinners pray,
All Fleſh ſhall ſeek thine Aid.

Lord, our Iniquities prevail,
But pard'ning Grace is thine,
And thou wilt grant us Power and Skill
To conquer every Sin.

O free the Souls condemn'd to Death,
And when thy Saints complain,
Let not be ſaid, that praying Breath
Was ever ſpent in vain.

AND Jesus bowed his Head, and gave up the Ghost, John xix. 30.

To lay evermore hold on Christ crucified, and rest continually upon his meritorious Death with a true Faith, is the one Thing needful of a Christian, which is the Sum and Substance, nay the very Marrow of the Old and New Testament, and above all things gives the greatest Strength.

Alas! and did my Saviour bleed!
And did my Sov'reign die?
Would he devote that sacred Head
For such a Worm as I?

Was it for Crimes that I had done,
He groan'd upon the Tree?
Amazing Pity! Grace unknown!
And Love beyond Degree.

Well might the Sun in Darkness hide,
And shut his Glories in,
When God the mighty Maker dy'd
For Man the Creature's Sin.

Thus might I hide my blushing Face,
While his dear Cross appears;
Dissolve my Heart in Thankfulness,
And melt my Eyes to Tears.

But Drops of Grief can ne'er repay
The Debt of Love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

OUR Father who art in Heaven, Matth. vi. 9. Divine Anſwer. *Wherefore come out from among them, and be ye ſeparate, ſayth the Lord, and touch not the unclean Thing; and I will receive you, and will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty*, 2 Cor. vi. 17, 18.

To apply the Goſpel in general without Diſtinction, as if all were Children of God, nay in a State of Temptation, does exceeding great Harm; St. Paul acts otherwiſe here. The Heart muſt firſt be broke and diſcharged from the Comfort of the World. Chriſt comes only to comfort, namely, all Mourners; conſequently every one muſt mourn firſt, tho' not in the ſame Degree, and to make Amends, but ſo much that he may be really humbled, ſufficiently deſirous and prepared to receive the Comfort. To experience the Goſpel requires Time. Many pretend now too ſoon to an evangelical State, inſiſting upon Aſſurance and Boldneſs which they have not themſelves.

Jehovah reigns, his Throne is high,
His Robes are Light and Majeſty;
His Glory ſhines with Beams ſo bright,
No Mortal can ſuſtain the Sight.

His Terrors keep the World in Awe;
His Juſtice guards his holy Law;
His Love reveals a ſmiling Face;
His Truth and Promiſe ſeal the Grace.

And will this glorious Lord deſcend
To be my Father and my Friend?
Then let my Songs with Angels join;
Heav'n is ſecure, if God be mine.

GIVE us this Day our daily Bread, Matth. vi. 2. Divine Anſwer. *Seek ye firſt the Kingdom of God and his Righteouſneſs, and all theſe things ſhall be added unto you*, ver. 33.

By this fourth Petition of the Lord's Prayer *my daily Bread* is well ſecured. Is this what I live upon to-day? And ſuppoſe I had nothing for to-morrow, yet, praying the ſame to-morrow, I have it again, and ſo on every Day, if it is only done in Faith. The Want of Faith on divine Providence, which is the firſt Article of our Creed, is generally much complained of; but very few are ſenſible of the Want of Faith in Chriſt, as to the ſecond Article, and this is moſt wanted; there ſometimes being hardly one in a hundred, who has a true living Faith in Chriſt.

God reigns on high, but not confines
His Goodneſs to the Skies;
Thro' the whole Earth his Bounty ſhines,
And ev'ry Want ſupplies.

With longing Eyes the Creatures wait
On Thee for daily Food;
Thy lib'ral Hand provides their Meat,
And fills their Mouth with Good.

How kind are thy Compaſſions, Lord!
How ſlow thine Anger moves!
But ſoon he ſends his pard'ning Word
To cheer the Souls he loves.

Creatures with all their endleſs Race
Thy Pow'r and Praiſe proclaim;
But Saints that taſte thy richer Grace,
Delight to bleſs thy Name.

OUR Converſation, or our Citizenſhip, *is in Heaven*, Phil. iii. 20. therefore *rejoice, becauſe your Names are written in Heaven*, Luke x. 20. And *ſet your Affections on Things above, not on Things on the Earth.* Col. iii. 2.

A Chriſtian being only a Traveller through this World having as it were a Night's-Lodging in it, does not deſire to have every Thing ſo convenient, but ſince his Journey's End and City is in Heaven, all his Actions, Sufferings, Prayers, Trade and Converſation turn that Way. O Lord, grant that mine Eyes may be always fixed upon this Mark ſo as to regulate all my Deſigns and Doings accordingly, aſking myſelf in every Thing: Whether it be fit for Heaven, and agreeable to the Mind and Manners of the celeſtial Citizens and Bridegroom above?

Raiſe thee, my Soul, fly up and run
Thro' ev'ry heav'nly Street;
And ſay, there's nought below the Sun
That's worthy of thy feet.

Thus will we mount on ſacred Wings,
And tread the Courts above:
Nor Earth, nor all her mightieſt Things,
Shall tempt our meaneſt Love.

The glorious Tenants of the Place
Stand bending round the Throne;
And Saints and Seraphs ſing and praiſe
The Infinite Three-one

Jeſus, and when ſhall that dear Day,
That joyful Hour appear,
When I ſhall leave this Houſe of Clay,
To dwell amongſt them there?

TO Him give all the Prophets witneſs, that through his Name, whoſoever believes in him, ſhall receive Remiſſion of Sins, Acts x. 43. chap. iv. 12. *This Name is as Ointment poured forth*, the Fulneſs of all Grace, *Cantic.* i. 3. *It is a ſtrong Tower: the Righteous runneth into it, and is ſafe*, Prov. xviii. 10.

In this Name we ſhall draw nigh to the Father in Prayer, and not come before him with a ſtrange Fire of our own Worthineſs or Devotion, and he will draw nigh to us again, *Jam.* iv. 8. He will certainly grant our Petitions, *and we ſhall receive, that our Joy may be full*, John xvi. 24. *For the Lord is good and ready to forgive, and plenteous in Mercy unto all them that call upon him*, Pſal. lxxxvi. 5. and all theſe Promiſes are Yea and Amen in Chriſt, that every one can ſay, *the Lord will receive my Prayer*, Pſal. vi. 9. *Bleſſed be God who has not turned away my Prayer nor his Mercy from me*; for he has dealt bountifully with me, Pſal. lxvi. 20. xiii. 6.

Lift up your Eyes to th' heav'nly Seat
Where your Redeemer ſtays:
Kind Interceſſor there he ſits,
And loves, and pleads, and prays.

Petitions now, and Praiſe may riſe,
And Saints their Off'rings bring,
The Prieſt with his own Sacrifice
Preſents them to the King.

Jeſus alone ſhall bear my Cries
Up to the Father's Throne:
He, deareſt Lord! perfumes my Sighs,
And ſweetens ev'ry Groan.

IN thy Preſence is Fulneſs of Joy, at thy Right-Hand there are Pleaſures for evermore, Pſal. xvi. 11. *And I ſaw the holy City, new Jeruſalem, deſcending out of Heaven from God, prepared as a Bride adorned for her Huſband,* Rev. xxi. 2, 3, 4, 10, 12.

O my dear Saviour, being ſtill ſo very imperfect and little prepared for Heaven, grant that I may be more adorned with Faith and Love, with a heavenly Mind and ſpiritual Deſires. And ſince thou knoweſt what I am a wanting and haſt juſtified and clothed me already with thy own Garment and Blood, and haſt brought ſo many Sons to Glory, I truſt, that thou wilt alſo inwardly adorn, perfect, and fetch me home in due time.

Oh, the Delights, the heav'nly Joys,
The Glories of the Place,
Where Jeſus ſends the brighteſt Beams
Of his o'erflowing Grace!

Archangels ſound his lofty Praiſe
Thro' ev'ry heav'nly Street,
And lay their higheſt Honours down
Submiſſive to his Feet,

Lord, how our Souls are all on Fire
To ſee thy bleſs'd Abode;
Our Tongues rejoice in Tunes of Praiſe
To our incarnate God.

And while our Faith enjoys this Sight,
We long to leave our Clay;
And wiſh thy fiery Chariots, Lord,
To fetch our Souls away.

WATCH and Pray: Let us be going, Matth. xxvi. 41, 46. *Remember Lot's Wife*, Luke xvii. 32. *This is the Way, walk ye in it, when you turn to the Right Hand, and when you turn to the Left*, Iſa. xxx. 21.

To keep free from Self-Righteouſneſs and falſe Joy and Liberty, is the ſafeſt Way. O my dear Saviour, thou art my Way, I walk in thy Name, I live in Faith, I look upon thee, I cleave to thee, I abide in thee, and my conſtant Saying is: I am juſtified, clean and free by thee, not to live licentiouſly, but to be kept from it. For if I was not to reſt in thee, I ſhould reſt in the Fleſh: but being taken up with thee, all other Things muſt vaniſh away, and I am able to be watchful, cloſe and fervent.

When my forgetful Soul renews
The Savour of thy Grace;
My Heart preſumes I cannot loſe
The Reliſh all my Days.

But ere ſome fleeting Hour is paſs'd
The flatt'ring World employs,
Some ſenſual Bait to ſeize my Taſte,
And to pollute my Joys.

Then I repent and vex my Soul,
That I ſhould leave thee ſo;
Where will thoſe wild Affections roll,
That let a Saviour go?

Shew my forgetful Feet the Way
That lead to Joys on high;
There Knowledge grows without Decay,
And Love ſhall never die.

WALK before me, as in my preſence, *and be thou perfect*, Gen. xvii. 1. *Fear God and keep his commandments*, all, not one excepted, *for this is the whole Duty of all Men. For God ſhall bring every Work into Judgement, with every ſecret Thing, whether it be good, or whether it be evil*, Eccleſiaſtes xii. 13, 14.

Conſequently all ſuch Things as are now called indifferent in their Nature, will alſo be arraigned and not judged indifferent, but either actually good or actually evil. O! the prodigious Harm that is done by this falſe Doctrine of innocent Things? It opens the Door to innumerable Sins. For tho' our Conſcience often tells us, that we ſhould not do ſuch Things, as are not actually good; yet preſently the Innocence is pleaded, it is called a harmleſs Thing; which tho' it could not be ſaid to be good, yet it was not evil neither, but quite indifferent in its Nature; Thouſands are drawn into the Snares of the Devil. O Lord, grant that all my Works be done unto thee, and in thy Preſence, agreeable to thy Commandments, that even my Leaves may not wither, and whatſoever I do may proſper and abide for ever.

Within thy circling Pow'r I ſtand;
On ev'ry Side I find thy Hand;
Awake, aſleep, at home, abroad,
I am ſurrounded ſtill with God.

O may theſe Thoughts poſſeſs my Breaſt,
Where-e'er I rove, where-e'er I reſt,
Nor, let my weaker Paſſions dare
Conſent to Sin, for God is there.

20 Sept. (263)

VERILY, verily, I ſay unto you, Except a Man be born again he cannot ſee the Kingdom of God, John. iii. 3.

Conſequently no outward form of Religion will do; but we muſt be ſpiritually born by the Spirit of God, and have our Hearts changed, elſe we cannot enter into the Kingdom of God. Chriſt confirmed it twice with an Oath. How is it poſſible then, that mere honeſt and moral Men can be ſaved? Will Chriſt break his double Oath? No, ſurely. Therefore outward groſs Immoralities being only blamed and rebuked, moral Chriſtians always ſlip through; and the looſer Sort think that they can leave off their open Sins one Time or another, and ſo none is duly concerned to be thoroughly converted: But the new Birth and a real Change of the Heart being inſiſted upon, and Chriſt held forth in this only true Way, every one, who will, can be turned.

The ſecond Adam ſhall reſtore
The Ruins of the firſt;
Hoſanna to that Sov'reign Pow'r,
That new creates our Duſt.

When from the Curſe he ſets us free
He makes our Natures clean,
Nor would our Saviour come to be
The Miniſter of Sin.

His Spirit purifies our Frame,
And ſeals our Peace with God;
Jeſus and his Salvation came
By Water and by Blood.

WHY art thou cast down, O my Soul, and why art thou disquieted within me! hope thou in God, for I shall yet praise him, who is the Health of my Countenance and my God, Psal. xlii. 2. ver. 5, 6. *For I reckon, that the Sufferings of this present Time, are not worthy to be compared with the Glory which shall be revealed in us,* Rom. viii. 18.

This shows that even Believers are still in Disquietness, but they conquer it by Faith and Hope to the End. If the Lord had said, that they should strive, pray and hope, till such and such a Time, and his Help should fail, then they might Despair: but as he fixes no certain Time, but without limitation, requires them to hope; this keeps them from Impatience and Despair; should he even tarry to the End, they will certainly experience him then, if no sooner to be faithful in in his Promises. O Lord, suffer not the Load to lie too long and too heavy upon me, that I may not be unfaithful: I trust thou wilt in due time prove thyself to be my Help, and thy Word to be true.

'Tis God that lifts our Comforts high,
Or sinks them in the grave,
He gives (and blessed be his Name!)
He takes but what he gave.

Peace, all our angry Passions then,
Let each rebellious Sigh,
Be silent at his sov'reign Will,
And ev'ry Murmur die.

If smiling Mercy crown our Lives,
Its Praises shall be spread;
And we'll adore the Justice too,
That strikes our Comforts dead.

FAINT not to be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and, beſides him there, is no other Saviour. He filleth all Things with his Wiſdom, Sirach xxiv. 24, 25.

O my dear Saviour, grant that I may reſt quietly and humbly in thee, avoiding all ſwerving Preſumptions and Actions which are not commended to me. He that always covets Novelties, it is a Sign that he has not as yet taſted the Power of the old Word of God; elſe he would certainly be ſatisfied with it. Better daily to improve in the Power of Godlineſs than in new Words, Forms and Methods. To be talking always of Wounds is not an apoſtolical Method. *May the Lord quicken me by the old Truths, and humble my Heart evermore, ſo as to receive them better, and to abide in that which I have heard from the Beginning!* Novelty is the Bane of Souls, by which we are often grievouſly tormented and deſtructed. It is Work enough for a meek and quiet Soul to keep within the Bounds of a ſettled Mind, and effectually to center in God. How is it poſſible for ſuch as from a vain Curioſity deſire to know every Thing, to enjoy true Reſt? What have we to do with the World? What need to meddle with the Buſineſs of others? What ſignifies all Knowledge, if it does not profit our Souls? Had we not better to be ignorant of ſome other Things, than to want a ſaving Knowledge of Chriſt?

O that the Lord would guide my Ways
To keep his Statutes ſtill:
O that my God would grant me Grace
To know and do his Will.

My Soul has gone too far aſtray,
My Feet too often ſlip;
Yet ſince I've not forgot thy Way,
Reſtore thy wandring Sheep.

WASH me thoroughly from mine Iniquity, and cleanſe me from my Sin, Pſal. li. 2. Divine Anſwer. *The Blood of Jeſus Chriſt the Son of God cleanſeth us from all Sin,* 1 John i. 6.

Under the ceremonial Law all Things were purged with Blood, and without ſhedding of Blood there was no Remiſſion; thus it is impoſſible, that any one Sin, even the leaſt ſinful Motion, ſhould be taken away except by the Blood of Chriſt Jeſus. This teaches us the Greatneſs of Sin, keeps us humble, tender and watchful, and yet gives ſufficient Peace and Strength at the ſame Time.

My dying Saviour and my God,
Fountain for Guilt and Sin,
Sprinkle me ever with thy Blood,
And cleanſe, and keep me clean.

Waſh me, and make me thus thy own:
Waſh me, and mine thou art;
Waſh me, but not my Feet alone,
My Hands, my Head, my Heart.

Th' Atonement of thy Blood apply,
Till Faith to Sight improve;
Till Hope ſhall in Fruition die,
And all my Soul be Love.

For ever here my Reſt ſhall be,
Cloſe to thy bleeding Side;
This all my Hope and all my Plea,
For me the Saviour dy'd.

WHATSOEVER thou takeſt in Hand, remember the End, and thou ſhalt never do amiſs, Sirach vii. 39.

O! how many Trifles and Vanities would be avoided, if it were but always duly conſidered, that we could die even this very Day. O Lord! teach me the Number of my Days, and ſince I muſt and will be prepared and perfected againſt that deciſive Hour, ſuffer me not to deſire, to ſpeak, or to do, or ſo to leave any Thing undone that may be Matter of Grief at laſt. How long I may ſtill have to live, I know not, and being ſenſible that I am not ſo heavenly-minded yet, as I could wiſh; I beſeech thee, to faſhion me according to thine own Pleaſure, and preſerve me every Hour prepared in thee, that Death may not overtake me in an unexpected Time.

Hark! from the Tombs a doleful Sound,
My Ears attend the Cry;
Ye living Men, come view the Ground,
Where you muſt ſhortly lie.

Princes, this Clay muſt be your Bed,
In ſpite of all your Tow'rs;
The Tall, the Wiſe, the Rev'rend Head
Muſt lie as low as ours.

Great God! is this our certain Doom?
And are we ſtill ſecure!
Still walking downward to our Tomb,
And yet prepare no more?

Grant us the Pow'rs of quick'ning Grace,
To fit our Souls to fly;
Then, when we drop this dying Fleſh,
We'll riſe above the Sky.

WHAT lack I yet? Matth. xix. 20. *Yet lackeſt thou one Thing*, Luke xviii. 22. For, *one Thing is needful*, Luke x. 42.

This one Thing needful is to have Chriſt, and by being firſt, with *Mary*, ſerved and treated by him, we draw the neceſſary Strength from him, to ſerve him again. He muſt be firſt our Meat, before we can feed on him, or do any Thing for him. Faith receives Grace firſt from the Fulneſs of Chriſt, and being thus ſtrengthened, begins to give and work alſo, tho' it were but faintly. However it is not by our Working and Giving, but by the Receiving in Faith, that we become Chriſtians, and remain in a perfect State of Salvation: ſince we receive, even with the feeble Hands of Faith, a whole and perfect Chriſt. This *one Thing* is needful.

I'll hear of nothing elſe beſide
My Jeſu, and Him crucify'd;
In Him is all I want:
His Blood, his meritorious Blood,
Alone is rich, alone is good,
For that *alone* I pant.

Sure none refuſe to join this Song,
To praiſe our Saviour all along
Their Pilgrimage below;
To ſing, *There's none, there's none beſide,*
But Jeſu, and Him crucify'd
Needful for us to know.

WHAT I ſay unto you, I ſay unto All, watch, Mark xiii. 37. But, *awake firſt to Righteouſneſs,* 1 Cor. xv. 34.

Even Believers are ſtill tempted with Heavineſs and Drowſineſs in Prayer: but it is their great Croſs and Burden. O Lord Jeſus grant, that, mine Eyes being continually fixed upon thee and upon myſelf, I may always have Grace not only to believe myſelf clean and juſtified in thee, but alſo to keep up my Zeal and Watchfulneſs.

[Eyes

O Thou, who all Things canſt control,
Chaſe the dead Slumber from my Soul;
With Joy and Fear, with Love and Awe
Give me to keep thy perfect Law.

O may one Beam of thy bleſt Light
Pierce thro', diſpel the Shades of Night:
Touch my cold Breaſt with heav'nly Fire,
With holy, conqu'ring Zeal inſpire.

With out-ſtretch'd Hands, and ſtreaming
Oft I begin to graſp the Prize;
I grone, I ſtrive, I watch, I pray:
But ah! how ſoon it dies away!

The deadly Slumber ſoon I feel
Afreſh upon my Spirit ſteal:
Riſe, Lord! ſtir up thy quick'ning Pow'r,
And wake me that I ſleep no more.

WHAT Things were Gain to me, those I counted Loss for Christ, yea doubtless, and I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord: for whom I have suffered the Loss of all Things, and do count them but Dung that I may win Christ, and be found in Him, as my Righteousness, Phil. iii. 7—9.

This was the Life and constant Mind of St. Paul. The Words; *In Him, in Christ, in the Lord, I am in Christ, &c.* occur continually. I chose it for my Motto also. It shall be my great Tower, my strong Fortress, my sweet Paradise, mine only Element and Life. Here I will take up my Abode for ever. It is good for us to be here; here let us make Tabernacles. Here Death shall find me at last.

Had I ten thousand Gifts beside
I'd cleave to Jesu crucify'd,
And build on Him alone:
For no Foundation is there giv'n
On which I'd place my Hopes of Heav'n;
But Christ the Corner-Stone.

Professing Christ I all profess;
Wisdom and Strength and Righteousness,
And Sanctity complete:
Bold in his Name, I dare draw nigh
Before the Ruler of the Sky,
And all his Justice meet.

WHAT muſt I do to be ſaved? Divine Anſwer. *Believe on the Lord Jeſus, and thou ſhalt be ſaved, and thy Houſe,* Acts xvi. 31.

Faith is not a Confidence of our own Making, but it is God that works it in a contrite and repenting Heart. This Faith, as *Luther* in his Preface to the Epiſtle to the *Romans* obſerves, purifies the Heart, deſtroys the old Adam, overcomes the World, engenders us anew, and changes us in Heart, Mind, and all the Powers and Faculties of the Soul; which is the true Proteſtant Faith, and not that we only think and ſay, I believe. By this we muſt try our Faith. All true Believers have received it under a ſenſe of holy Contrition, Sorrow, and Terrors. If we feel ſomething of this, and apply to Chriſt by Prayer, for Faith and Grace, we have a ſure Mark of Faith already; for if we did not believe, we would not pray. And he that daily cleanſes himſelf in the Blood of Chriſt, has true Faith and Hope already, tho' he is but weak and does not taſte any Joy.

Ye dying Souls that ſit
In Darkneſs and Diſtreſs,
Look from the Borders of the Pit
To Chriſt's recov'ring Grace.

Sinners ſhall hear his Sound;
Their thankful Tongues ſhall own,
Their Righteouſneſs and Strength is found
In Chriſt, the Lord, alone.

In Him ſhall Iſrael truſt,
And ſee their Guilt forgiv'n;
God will pronounce the Sinners juſt,
And take the Saints to Heav'n.

WO unto him, through whom Offences come. What wo then muſt befal ſuch immoral Teachers, as give Offence to Youth? *Take heed to yourſelves*, Luke xvii. 1—3. *Abſtain from all Appearance of Evil, that ye may be blameleſs and harmleſs, the Sons of God, without Rebuke in the Midſt of a crooked and perverſe Nation, among whom you ſhine as Lights in the World*, Phil. ii. 15.

Lord! I deſire alſo to ſhine in good Works and Fruits of Faith, but thou art more deſirous to give, than I am to receive it; for it tends to thy own Glory, and thou loveſt the Growing of my Graces more than I. Therefore I will give myſelf up to thee, for to purge, cleanſe, and make me fruitful.

O Lord! my ſtubborn Will ſubdue,
Create my ruin'd Frame anew;
Diſpel my Darkneſs by thy Light:
Into all Truth my Spirit guide,
But from mine Eyes for ever hide
All Things diſpleaſing in thy Sight.

Be Heaven now my Soul's Abode,
Hid be my Life with Chriſt in God,
My Spirit, Lord, be one with thine:
Let all my Works in thee be wrought,
And fill'd with thee, be all my Thought,
'Till in me thy full Likeneſs ſhine.

AS Chriſt hath ſuffered for us in the Fleſh, arm yourſelves likewiſe with the ſame Mind: for he that ſuffereth in the Fleſh has ceaſed from Sin, 1 Pet. iv. 1.

By outward Affliction the Lord very often mortifies our inward Corruptions of the Heart, and facilitates our Victory. But nothing will bring us ſooner to lothing of Sin and deſtroying its Power than a true Conſideration of Chriſt's Suffering and Dying for us: for his Death on the Croſs produces true Repentance, by which the Heart is broken and yet comforted; and, without a broken Heart, all the Boaſting of Chriſt's Croſs, Blood and Wounds, are nothing but a vain Babling, and the Play-work of our Fancies.

Father, I bleſs thy gentle Hand;
How kind was thy chaſtiſing Rod,
That forc'd my Conſcience to a Stand,
And brought my wandring Soul to God!

Fooliſh and vain I went aſtray
Ere I had felt thy Scourges, Lord;
I left my Guide and loſt my Way;
But now I love and keep thy Word.

'Tis good for me to wear the Yoke,
For Sin is apt to riſe and ſwell;
'Tis good to bear my Father's Stroke,
That I might learn his Statutes well.

Thy Hands have made my mortal Frame,
Thy Spirit form'd my Soul within;
Teach me to know thy wondrous Name,
And guard me ſafe from Death and Sin.

WEEP not: behold the Lion of the Tribe of Juda, the Root of David, has prevailed, Revel. v. 5. He roſe triumphantly and *deſtroyed the Works of the Devil: therefore Sin ſhall not have Dominion over us*, Rom. vi. 14.

Many complain, that tho' they will not turn back, yet they have no Power to advance further. If this is thy Caſe, my Reader, remember that the Enemy of Souls will diſcourage thee. Go on praying, and venture it evermore upon the Lord. Conſider how he has awakened you at firſt, how often he has heard your Prayers afterwards, and aſſiſted you in many hard Struggles. Surely he will help you now alſo! If that will not do, begin, as it were afreſh, acknowledge yourſelf guilty in every Reſpect, and, as the chief of Sinners, plead for Mercy and be inſtant in your humble Supplications; looking at the ſame Time upon yourſelves as reconciled and pardoned in Chriſt, in Spite of all your Miſery: then you will ſoon make a better Progreſs. To deſpair of our own Strength, is good; but we muſt never deſpair of the Power of Chriſt, who is riſen from the Dead, but be ſure to overcome with him at laſt. He will certainly help you in the due and beſt Seaſon.

Hell and thy Sins reſiſt thy Courſe,
But Hell and Sin are vanquiſh'd Foes;
Thy Jeſus nail'd them to the Croſs,
And ſung the Triumph when he roſe.

He dies, and in that dreadful Night
Did all the Pow'rs of Hell deſtroy;
Riſing he brought our Heav'n to Light,
And took Poſſeſſion of the Joy.

WHOM the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth. If ye endure chaſtening, God dealeth with you as with Sons: for what Son is he whom the Father chaſteneth not? But he chaſteneth us for our Profit, that we might be Partakers of his Holineſs, Heb. xii. 6—10.

To theſe Chaſtenings alſo belong outward Afflictions, which are precious Means and ſanctified to Believers. O my dear heavenly Father! thou art only pleaſed with a true filial Confidence, but I am ſtill of a diſtruſting Heart when any Thing comes upon me on a ſudden. Grant that I may always entertain the beſt Hopes of thee, fear no Adverſity, or look upon it as a Sign of Diſpleaſure, but of Love; really believing it to be intended as a Bleſſing to my Good. Whatever thy Providence may order, let me only be convinced of thy paternal Affection, and fall in with thy ſalutary Deſigns.

So for my Sin I juſtly feel
Thy Diſcipline, O God;
Yet wait the gracious Moment ſtill,
Till thou remove thy Rod.

For I have found, 'tis good for me
To bear my Father's Rod;
Afflictions make me learn thy Law,
And live upon my God.

This is the Comfort I enjoy
When new Diſtreſs begins;
I read thy Word, I run thy Way,
And hate my former Sins.

THE Entrance of thy Word gives Light: It giveth Underſtanding to the Simple, Pſal. cxix. 130. *Order my Steps in thy Word: and let not any Iniquity have Dominion over me*, ver. 33.

We may have a clear Sight and a real Taſte of the Goſpel, and yet be ſoon deprived of it again, if we do not walk in godly Simplicity and Poverty in Spirit, for Chriſt will have none but humble and child-like Diſciples. But thus abiding always in the Word and in Chriſt, we will come to great and laſting Aſſurance: for neither a ſweet Senſe, nor even Faith itſelf, but Chriſt alone, is the Foundation of our Salvation, whom the weakeſt as well as the ſtrongeſt Believer receives. And we muſt believe firſt, before we can feel. To truſt only on Feeling is not true Faith, and does not laſt long.

Thy Mercies fill the Earth, O Lord,
How good thy Works appear!
Open mine Eyes to read thy Word,
And ſee thy Wonders there.

When once it enters to the Mind
It ſpreads ſuch Light abroad,
The meaneſt Souls Inſtruction find,
And raiſe their Thoughts to God.

'Tis like the Sun, a heav'nly Light,
That guides us all the Day;
And through the Dangers of the Night
A Lamp to lead our Way.

Since I'm a Stranger here below,
Let not thy Path be hid,
But mark the Road my Feet ſhould go,
And be my conſtant Guide.

THY Gentleneſs, Diſcipline, *hath made me great*, Pſal. xviii. 35.

It is not ſo eaſy a Thing, as may be imagined, to be kept humble. Great Gifts require great Afflictions, or other humbling Diſciplines. Without theſe we are in Danger of being lifted up, eſpecially if we ſlight the inward Abominations of the Heart, and will have the Conqueſt of Sin to be no more than the Killing of a Fly, as many vainly pretend in our Days. Odd Heroes thoſe, and a poor Victory indeed! What Crown can they expect for it? Thoſe that extenuate and leſſen Sin, leſſen the Merits and Power of Chriſt alſo.

Father, here to thee I cry,
Thee in Jeſus' Name conjure,
With my one Requeſt comply,
Make me humble, make me poor.
This of all thy Gifts impart;
When I am of this poſſeſt,
When thou giv'ſt a humble Heart,
If thou canſt, withhold the reſt.

Wean my Soul and keep it low,
Do not with thy Gifts deſtroy,
Lowlineſs of Heart beſtow,
Give me this or take my Joy:
If with me thou wilt not ſtay,
Let my Comfort all depart,
Take my Joy and Peace away,
Leave me but an Humble Heart.

GIVE Ear to my Prayer, O God, and hide not thyſelf from my Supplication, Pſal. lv. 1. Chriſt's Anſwer. *Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my Name, he will give it you*, John xvi. 23. *For the Father himſelf loveth you*, ver. 27. He has promiſed: *Before they call, I will anſwer, and whiles they are ſpeaking, I will hear*, Iſa. lxv. 24. *Therefore I ſay unto you, what Things ſoever you deſire when ye pray, believe that you receive them, and you ſhall have them*, Mark xi. 24.

He that converſes much and is humbly confident with God in Prayer ſhall certainly be heard: And theſe Anſwers of Prayer are undeniable Evidences of the Truth, Faithfulneſs and Love of God, and greatly ſtrengthen his Faith, and at laſt bring him to be intimately acquainted with Him. The more we receive, the more we are enlightened to ſee how much there is ſtill a wanting. This ſtirs us up to more frequent Prayer, and to deſire evermore; and the more we deſire and believe that we ſhall receive it, the more ſhall be granted. Unbelief receives nothing, *Matth.* xiii. 58. But Faith opens all the Treaſures of God, and never goes away empty.

Becauſe on me they ſet their Love,
I'll ſave them, ſaith the Lord;
I'll bear their joyful Souls above
Deſtruction and the Sword.

My Grace ſhall anſwer when they call;
In Trouble I'll be nigh:
My Pow'r ſhall help them when they fall,
And raiſe them when they die.

IF *I yet pleased Men, I should not be the Servant of Christ*, Gal. i. 10. *Let every one of us please his Neighbour for his Good to Edification*, Rom. xv. 2. Fear or Love of Men and Hypocrisy very often are nearly allied: *A Man that flattereth his Neighbour, spreadeth a Net for his Feet*, Prov. xxix. 5. *But he that rebukes a Man afterwards shall find more Favour, than he that flattereth with the Tongue*, chap. xxviii. 23.

We are ever inclined to Extremes, even then when God has begun his Work in our Soul. At one Time we are apt to run into a false Activity for the Conversion of others, trusting too much on our own Sufficiency and Strength; at other Times perhaps we fall into too much Remisness and Inactivity for the Salvation of others. May the Lord therefore always guide me to steer the middle Course, so as to walk in all Singleness and Humility of Heart, as well as in true Fervency of Spirit, Faith and Love, that it may be said; I believe, therefore do I speak. Grant, O my dear Saviour, that I may shine as a Light and be useful to all about me, never seeking *my own*, but only the Salvation and Good of others with unfeigned Love. O that thy Love may constrain me in all Things! Amen.

My own Glory still I seek,
Still I covet human Praise;
Still in all I do, or speak,
Thee I wrong, and rob thy Grace:

And must that which is so good
Evil prove to sinful me?
Poison shall I draw from Food,
Sin from Grace, and Pride from thee?

O forbid it, Humble Love!
Hide me, O my Father, hide,
Far away this Snare remove,
Save me from the Sin of Pride.

WHOSOEVER is born of God, doth not commit Sin, 1 John iii. 9. *For this is the Love of God, that we keep his Commandments.* 1 John v. 3. But how can that be poſſible, are we not weak Men? Anſwer. Would God require it from us if it was impoſſible? Is it not farther ſaid? *And his Commandments are not grievous.* Now if they are grievous to you, you are not born anew, conſequently not in Faith, and therefore not ſtrong in the Lord, *Eph.* vi. 10. *For whatſoever is born of God, overcomes the World, and this is the Victory that overcomes the World, even our Faith,* 1 John v. 3, 4.

Therefore pray earneſtly to God for Faith, read diligently the Word of God, avoid every Sin, and ſhun the Occaſions of it, and all that may be a Hindrance of what is good. If you meet with Difficulties, faint not, but be inſtant, and pray not only Mornings and Evenings out of your Prayer-Book, but fall down alſo upon your Knees at other Times of the Day, and pray with your own Words from the Heart. And tho' you ſhould not find directly the deſired Effect, you muſt not give over, but go on and try again and again. By this Method, you will ſucceed and by none elſe, this is carefully to be obſerved. O Lord! having prayed for nothing more than for Faith, all the Days of my Life; I truſt thou wilt not only grant, but keep it alſo to the End, and carry me through all Difficulties. Amen.

Till thou anew my Soul create,
Still may I ſtrive, and watch, and pray,
Humbly and confidently wait,
And long to ſee thy perfect Day.

HE that ſhall endure unto the End the ſame ſhall be ſaved, Matth. xxiv. 13. *Behold I come quickly: hold that faſt which thou haſt, that no Man take thy Crown*, Rev. iii. 11. *Wherefore let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. x. 12.

He that ſtands in Faith, and by Nature is of a chearful Temper, muſt not magnify the Meaſure of his own Faith, and undervalue that of weaker Souls, for Fear of falling away. He who knows the Nature and Power of Temptations, will not diſcourage the Weak, nor inſiſt too much upon particular Enjoyments and ſenſible Aſſurance, which are not the conſtant Witneſs and Marks of Faith. The holy Spirit himſelf is the Earneſt and Seal of Adoption, who is to be known not only by this Joy, but by all his other Fruits and Operations. To truſt too much upon Feeling, diſturbs our Peace, as ſoon as it is gone; but to rely on the Word of God preſerves a ſettled Aſſurance.

Jeſu, ſhall I never be
Firmly grounded upon thee?
Strong in Faith I ſeem this Hour,
Stript the next of all my Pow'r.

Plant and root and fix in me
All the Mind that was in thee:
Settled Peace I then ſhall find
When I am renew'd in Mind.

Grant that ev'ry Moment I
May believe and feel thee nigh,
Stedfaſtly behold thy Face,
'Stabliſh'd with abiding Grace.

IF any Man have not the Spirit of Chriſt (but the Spirit of this World) *he is none of his*, Rom. viii. 9. See alſo ver. 7, 8, 14.

For not only groſs Wickedneſs, but even a carnal Mind and the Friendſhip of this World, is Enmity againſt God, *Phil.* iii. 18, 19. *Jam.* iv. 4. But how do I know, that I have the Spirit of Chriſt? Anſwer. I have prayed for him earneſtly; this cannot be in vain, *Luke* xi. 13. He works alſo Hatred and Sorrow of Sin, rebukes, comforts, and drives me to Chriſt, and to Prayers. This is his abiding Witneſs, built upon the Word of God, which no Man of this World, but even the weakeſt Believer, can have.

Holy, and true, and righteous Lord,
I wait to prove thy perfect Will,
Be mindful of thy gracious Word,
And ſtamp me with thy Spirit's Seal.

The Hatred of the carnal Mind
Out of my Fleſh at once remove;
Give me a tender Heart, reſign'd
And pure, and full of Faith and Love.

Within me thy good Spirit place;
Spirit of Health, and Love, and Pow'r
Plant in me thy victorious Grace,
And Sin ſhall never enter more.

Purge me from ev'ry ſinful Blot,
My Idols all be caſt aſide;
Cleanſe me from ev'ry evil Thought,
From all the Filth of Self and Pride.

WHOSOEVER hath, to him ſhall be given, and he ſhall have more Abundance, Matth. xiii. 12. For, *the Water that I ſhall give him, ſhall be in him a Well of Water, ſpringing up into everlaſting Life,* John iv. 14. Of the remarkable Increaſe of the Kingdom of God, even from the leaſt Beginning, ſee alſo *Matth.* xiii. 31—33. and that beautiful Figure *Ezek.* xlvii. 1—12. This Well therefore being once opened to you, it is highly neceſſary to draw evermore the living Water out of it by Prayers, ſince it runs freely then. But if you begin to be ſlothful and diſtracted, not abiding cloſely in Chriſt, by true Watchfulneſs, as in the Preſence of God, your Spirit will be ſoon dried up; that afterwards, you will hardly be able with the moſt anxious Grones, to draw as it were one ſingle Drop out of the Deep of this Fountain. O Lord! grant that I may uninterruptedly remain in thee and in thy Preſence, and always live in thy Communion, as the Fiſh in the Water.

Glory to God that walks the Sky,
And ſends his Bleſſing thro';
That tells his Saints of Joys on high,
And gives a Taſte below.

Chearful I feaſt on heav'nly Fruit,
And drink the Pleaſures down,
Pleaſures that flow hard by the Foot
Of the eternal Throne.

But, ah! how ſoon my Joys decay,
How ſoon my Sins ariſe,
And ſnatch'd th' heav'nly Scene away
From theſe lamenting Eyes!

When ſhall the Time, dear Jeſus, when
The ſhining Day appear,
That I ſhall leave thoſe Clouds of Sin,
And Guilt and Darkneſs here?

WHO is like unto the Lord our God, who dwelleth on High? Who humbleth himself to behold the Things that are in Heaven and in the Earth? He raiseth up the Poor out of the Duſt, and lifteth the Needy out of the Dunghill, Pſal. cxiii. 5, 6, 7. *He hath ſcattered the Proud in the Imagination of their Hearts* (tho' outwardly they ſeem to be humble): *He hath put down the Mighty from their Seats* (as he did to him that ſaid: Is not this great Babylon?) *and exalted them of low Degree,* Luke i. 54. *Therefore ſeek Meekneſs,* Humbleneſs, Zeph. ii. 3.

All Things in Heaven, even the higheſt Angels, being ſo exceedingly humble before the Majeſty of God, *Iſa.* vi. how much more ſhall we be laid low upon Earth, who ſtill have ſo much Sin? Even the moſt Righteous have ſtill ſome hidden Corruption left in their Hearts, which appears to them more and more as they grow in Grace. For tho' we ſhould not feel it always, we muſt not imagine that there is none; it lies concealed only, and is ſo much more dangerous, as perhaps it may be a Beginning of Preſumption and Backſliding. Therefore take care and be not proud. For ſuch as pretend to have done with Sin, are not of the right Spirit.

Lo! at his Feet with awful Fear
Th' adoring Armies fall:
With Joy they ſhrink to *Nothing* there,
Before th' *Eternal ALL.*

There I would vie with all the Hoſt,
In Duty and in Bliſs;
While *Leſs than Nothing* I could boaſt,
And Vanity confeſs.

The more thy Glories ſtrike mine Eyes,
The humbler I ſhall lie;
Thus while I ſink, my Joys ſhall riſe
Unmeaſurably high.

THROUGH (vain) *Deſire a Man having ſeparated himſelf, ſeeketh and intermeddleth with all Wiſdom*, Prov. xviii. 1. *But the Fruit of the Spirit is Love, Joy, Peace, Long ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance*, &c. Gal. v. 22, 23.

Bawling, judging and reviling does not become a Chriſtian. The Lord was not in the ſtrong Wind, nor in the Earthquake, nor in the Fire, but in a ſtill ſmall Voice, 1 *Kings* xix. 11, 12. He that takes Offence at every Thing is ſtill blind; and who can bear nothing, is but very weak. Such ſhould remember that it is ſaid: *Deſtroy it not*, &c. *Iſa.* lxv. 8. Not only the groſſer Sort of Diviſions, but alſo ſuch well-meaning particular Separations and Alterations, as are imprudently made at improper Times and Places, do a great Deal of Harm and diſturb the general Harmony and mutual Confidence of Chriſtian Brethren. For ſome religious Exerciſes are good in themſelves, but brotherly Love and Harmony is better ſtill. The true Spirit of God is no Sectarian, makes no Diviſions, is far from boaſting, and uſes no Arts and cunning Tricks. Thus you may try the Spirits.

[Spring

Lo! what an entertaining Sight
Are Brethren that agree,
Brethren whoſe chearful Hearts unite
In Bands of Piety!

When Streams of Love from Chriſt the
Deſcend to ev'ry Soul,
And heav'nly Peace, with balmy Wing,
Shades and bedews the Whole.

HE that has Pity upon the Poor, lendeth unto the Lord, and that which he has given, will he pay him again, Prov. xix. 17. See alſo Acts iv. 32—35. 2 Cor. ix. 6—15. 1 Tim. vi. 6, 10—19.

Who would not willingly give Charity? Faith always expects and receives ſomething for that Purpoſe from the Treaſure of God, who is rich enough, when we have nothing. God beſtows his Gifts upon us, and gives alſo the Heart to beſtow them again upon others, conſequently he rewards his own Gifts, which paſſed only through our Hands, and crowns his own Works. Note 1 *Chron.* xxix. 14, 16.

Bleſt is the Man whoſe Bowels move,
And melt with Pity to the Poor,
Whoſe Soul by ſympathizing Love
Feels what his Fellow-Saints endure.

His Heart contrives for their Relief
More good than his own Hands can do;
He, in the Time of gen'ral Grief,
Shall find the Lord has Bowels too.

His Soul ſhall live ſecure on Earth,
With ſecret Bleſſings on his Head,
When Drought, and Peſtilence, and Dearth,
Around him multiply their Dead.

Or if he languiſh on his Couch,
God will pronounce his Sins forgiv'n,
Will ſave him with a healing Touch,
Or take his willing Soul to Heav'n.

WHOSOEVER shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven, Matth. xviii. 4. *For every one that exalteth himself, shall be abased: and he that humbleth himself, shall be exalted*, Luke xviii. 14.

If we had learned all Things, yet we could never be said to have learned Humility enough. For tho' we have once been thoroughly convinced, that we deserve to be damned, nay the chief of Sinners, yet are we still in Danger to be puffed up. An humble Mind does not know itself; he that believes himself to be humble enough, is very far from really being so. O my dear Saviour! give me thy humble Mind, to be willingly little and humble, so as never to delight in Honour; since it does not belong to me.

Shew me, Father, what I am,
Shew me, what in Christ thou art,
All my Glory, all my Shame;
Give me, Lord, an humble Heart.

Listen to my ceaseless Cries,
Mean and little may I be,
Base and vile in my own Eyes,
Griev'd at my own Misery.

Shew, and then my Sickness cure;
Make me know as I am known,
Wound my Spirit, make me poor,
Break, O break this Heart of Stone.

AS the Hart panteth after the Water-brooks, ſo panteth my Soul after thee, O God. My Soul thirſteth for God, for the living God, Pſal. xlii. 2, 3. Divine Anſwer. *Ho, every one that thirſteth, come ye to the Waters, and he that has no Money; come ye buy and eat, yea come, buy Wine and Milk without Money and without Price. Hearken diligently unto me, and eat ye that which is good, and let your Soul delight itſelf in Fatneſs,* Iſa. lv. 1, 2.

There is a great Difference between a legal and a faint-hearted Soul; the former is puffed up with Self-righteouſneſs, the latter humbly thirſts after Chriſt's Righteouſneſs, therefore he is not under the Law, but has Grace already. It is only the Child, or the new Man actually born, that can cry and thirſt. And tho' he cannot ſo fully believe it, yet to have Grace is one Thing, and to feel and enjoy it, is another. Therefore let not the Weak be confounded, which is done very eaſily, the Enemy himſelf contributing to it, as much as he can; but let it be declared even to the weakeſt, that they are actually ſaved, as ſoon as they are earneſtly panting and willing to receive all without Price. *Matth.* v. 3.

Eternal Wiſdom has prepar'd
A Soul-reviving Feaſt,
And bids your longing Appetites
The rich Proviſions taſte.

Jeſus, the God, invites us here
To this triumphal Feaſt,
And brings immortal Bleſſings down
For each redeemed Gueſt.

O! Glorious God, what can we pay
For Favours ſo divine?
We would devote our Hearts away,
To be for ever thine.

HOW long ſhall I take Counſel in my Soul, having Sorrow in my Heart daily, Pſal. xiii. 2. God's Anſwer. *Be careful for nothing: but in every Thing by Prayer and Supplication with Thankſgiving, let your Requeſts be made known unto God*, Phil. iv. 6. *Commit thy Way unto the Lord: truſt alſo in him, and he ſhall bring it to paſs*, Pſal. xxxvii. 5. *Caſt thy Burden upon the Lord, and he ſhall ſuſtain thee: he ſhall never ſuffer the Righteous to be moved*, Pſal. lv. 22. *For he has done wonderful Things; his Counſels of old are Faithfulneſs and Truth*, Iſa. xxv. 1, 9.

This one Word, *Be careful for nothing*, is a Wall againſt a thouſand Troubles. But if we give room to any Care and Unbelief; it is like a Leaven that ſpreads through all our Actions. Therefore we ought never to deſpair in our lawful Calling, but rely in all Things on the good Providence and Faithfulneſs of God, firmly believing that he will never fail to carry us through the moſt difficult and intricate Circumſtances, tho' there ſhould be ever ſo little Appearance for it in our own Eyes.

He that can daſh whole Worlds to Death,
And make them when he pleaſe,
He ſpeaks, and that Almighty Breath
Fulfils his great Decrees.

His very Word of Grace is ſtrong
As that which built the Skies;
The Voice that rolls the Stars along
Speaks all the Promiſes.

He ſaid: *Let the wide Heav'n be ſpread*,
And Heav'n was ſtretch'd abroad;
Abrah'm, I'll be thy God, he ſaid,
And He was Abrah'm's God.

ALL our Days are passed away in thy Wrath: we spend our Years as a Tale that is told, Psal. xc. 9. *But they counted our Life a Pastime, and our Time here a Market for Gain: For, say they, we must be getting every Way, though it be by evil Means. All those Things are passed away like a Shadow, and as a Post that hasted by; and as a Ship that passeth over the Waves of the Water, which when it is gone by, the Trace thereof cannot be found, neither the Path-way of the Keel in the Waves,* Wisdom xv. 12. chap. v. 9, 11.

The whole Life of many People is nothing else but sporting, playing, dancing and running for temporal Things, as in a Fair. God strikes and visits them with Poverty, Sickness and national Judgments. But who knows and believes the Power of his Anger? Consider, O Man! the dreadful Eternity and make haste to repent, that nothing worse may come upon thee. No wonder that even the Children of God are chastised and deprived of their Comfort, if they are distracted with many Things. May the Lord keep me always closely united to himself, and make me wise and diligent in laying up something for Eternity.

Are we not Sons and Heirs of God?
Are we not bought with Jesus' Blood?
Do we not hope for heav'nly Joys,
And shall we stoop to trifling Toys?

Can Laughter feed th' immortal Mind?
Were Spirits of celestial Kind
Made for a Jest, for Sport and Play,
To wear out Time and waste the Day?

Lord, raise our Hearts and Passions higher;
Touch our vain Souls with sacred Fire;
Then with an elevated Eye
We'll pass these glitt'ring Trifles by.

We'll look on all the Toys below
With such Disdain as Angels do,
And wait the Call that bids us rise
To promis'd Mansions in the Skies.

WE must through much Tribulation enter into the Kingdom of God, Acts xiv. 22. Therefore, *let us run with Patience the Race that is set before us*, Heb. xii. 1. *Ye have not yet resisted unto Blood, striving against Sin*, ver. 4.

How is it possible for any Man to deny the Strivings against Sin? For (1) here we are plainly told. (2) What is spoke of the Conflict between the Flesh and the Spirit, *Gal.* v. 17. is the very same. (3) The most experienced Christians are Witnesses to it. (4) The Word of God is said to be a Sword, our Prayers a Wrestling, and our Faith the Victory. Thus our whole Race consists in Strivings and Conquests. There is always an Enemy to be conquer'd first, before we can make a considerable Progress in something that is good; and none of our Enemies is very easily to be overcome, but some are very stubborn. Therefore Courage and Patience are required; and thus we may be sure to have the Victory at last.

Subdue thy Passions, O my Soul,
Maintain the Fight, thy Work pursue,
Daily thy rising Sins control,
And be thy Vict'ries ever new.

The Land of Triumph lies on high,
There are no Fields of Battle there:
Lord, I would conquer till I die,
And finish all the glorious War.

Let ev'ry flying Hour confess,
I gain thy Gospel fresh renown;
And when my Life and Labours cease,
May I possess the promis'd Crown.

WE are justified freely by his Grace, through the Redemption that is in Jesus Christ: whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, Rom. iii. 24, 25.

How sweet are the Words, *By Grace without Merits ye are saved!* O an inexhaustible Fountain of all Comfort and divine Strength! O how little is the Generality of vain and worldly People, who still feed upon Husks, acquainted with these Words! How little are they relished by our self righteous moral Christians! But O! how deliciously does a poor hungring Sinner fare upon them! There is hardly any Thing less known and understood as to the Power and Experience, than the Mystery of Christ's Suffering and Dying for us, and Justification by Faith in Him, tho' it is the only Paradise and Element of Believers and the greatest Jewel restored by the Reformation. Such Talking and Representations as strike the Imagination are not sufficient; but we must also feel the mortal Wounds of Sin, by which the Flesh is mortified, and be actually healed by the Stripes of Christ.

God, the great God, that rules the Skies,
The Gracious and the Just,
Makes his own Son a Sacrifice;
And here lies all our Trust.

Here rest my Faith and ne'er remove;
Here let Repentance rise
While I behold his bleeding Love,
His dying Agonies.

With Shame and Sorrow here I own
How great my Guilt has been:
This is my Way t'approach the Throne,
And God forgives my Sin.

WE know, that if our earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, an Houſe not made with Hands, eternal in the Heavens, 2 Cor. v. 1. *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter Day upon the Earth: and tho' after my Skin Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God,* &c. Job xix. 25, 26, 27.

The World calls him a wiſe Man, who knows how to make ample Proviſion and to lay up much for his Houſhold. But this is Fooliſhneſs, ſince he does not know whether it will be a real Bleſſing to his Poſterity, or not. He is wiſe indeed, that lays up Treaſures in Heaven, and regulates all Things, even his domeſtic Affairs in ſuch a Manner, as to reap the Benefit of them hereafter.

O happy Soul that lives on High,
While Men lie grov'ling here!
His Hopes are fix'd above the Sky,
And Faith forbids his Fear.

He cannot let his Saviour go
To hold his Riches faſt;
Or hunt for empty Joys below,
And loſe his Heav'n at laſt.

His Pleaſures riſe from Things unſeen,
Beyond this World and Time;
Where neither Eyes, nor Ears have been,
Nor Thoughts of Mortals climb.

He looks to Heav'n's eternal Hills,
To meet that glorious Day;
Dear Lord, how ſlow thy Chariot-wheels
How long is thy Delay!

WHERE shall I find Rest? Answer. *Thus saith the Lord, Stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and you shall find Rest for your Souls,* Jerem. vi. 16. See also Matth. xi. 28, 29.

In our own Ways there is nothing but Trouble, but giving ourselves intirely up to be guided of God at his own Pleasure, we can always be easy, since we know, that by every Step he brings us nearer to Heaven. The only Way to rest is the Way of Repentance and Faith, in which we look always upon ourselves from the Beginning to the End, not only as utterly lost and condemned, but also as perfectly reconciled and justified Malefactors in Christ. Thus to abide in him, to let him work alone, and be truly resigned to his Ways, will certainly have the desired Effect, whilst by the Righteousness and Workings of our own Hearts we can never attain to it, or, which is worse, be lulled into a false Rest.

Lord, I believe a Rest remains
To all thy People known;
A Rest, where pure Enjoyment reigns,
And thou art lov'd alone.

A Rest, where all our Souls Desire
Is fixt on Things above,
Where Grief and Pain and Fear expire,
Cast out by perfect Love.

O that I now this Rest may know,
Believe, and enter in!
Now, Saviour, now the Pow'r bestow,
And let me cease from Sin.

FROM whence can a Man ſatisfy theſe Men with Bread, Mark viii. 4. Divine Anſwer. *Take no Thought for your Life, what ye ſhall eat or what ye ſhall drink: nor yet for your Body what you ſhall put on.* Yea, *take no Thought for to Morrow*, (much leſs for many Years) Matth. vi. 25, 34. *Caſting all your Care upon him, for he cares for you*, 1 Pet. v. 7.

The Lord never wants Means and Ways to help our Neceſſities, tho' we do, and as long as we take the Care upon ourſelves and truſt upon Things foreſeen, we cannot experience the paternal Care and Providence of God, and are without the leaſt Grain of Faith. For relying upon God for Bread, is the very leaſt Degree of Faith, or, as *Luther* obſerves, the Faith of little Children; and if we cannot truſt him with our Bellies, how can we truſt him with our Souls and her ſpiritual and eternal Concerns? Faith does every Thing, he prays, works, ſuffers, juſtifies, ſanctifies, and makes us victorious, content and free from anxious Cares.

Commit thou all thy Grief
And Ways unto his Hands;
To his ſure Truth and tender Cure
Who Earth and Heav'n commands.

Still heavy is thy Heart?
Still ſink thy Spirits down?
Caſt off the Weight, let Fear depart,
And ev'ry Care be gone.

No Profit canſt thou gain
By ſelf-conſuming Care;
To Him command thy Cauſe, his Ear
Attends the ſofteſt Pray'r.

BLESSED are all they that put their Truſt in him, Pſal. ii. 12. For, *whoſoever believeth on him, ſhall not be aſhamed*, Rom. x. 11. *Bleſſed is the Man, that walketh not in the Counſel of the Ungodly, nor ſtands in the Way of Sinners, nor ſits in the Seat of the Scornful. But his Delight is in the Law of the Lord, and in his Law doth he meditate Day and Night. And he ſhall be like a Tree planted by the Rivers of Water, that brings forth his Fruit in his Seaſon; his Leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper*, Pſal, i. 1, 2.

O glorious Promiſe! There can be nothing above the Fear of God and the Love of his Word. Now, O Lord! ſince thou haſt worked in me a Good-will and a Delight in thy Word, which is a true Mark of my new Birth, and ſhews that I am no more under the Law: grant that I may alſo underſtand and do thy Will. And that the old Man may be mortified and the new ſtrenghtened evermore, I deſire to have this Love of thy Word daily increaſed in ſuch a Manner, as never to be ſatiated with it.

Great God! mine Eyes with Pleaſure look
On the dear Volume of thy Book;
There my Redeemer's Face I ſee,
And read his Name, who dy'd for me.

Let the falſe Raptures of the Mind
Be loſt and vaniſh'd in the Wind:
Here I can fix my Hope ſecure;
This is thy Word, and muſt endure.

God's kindeſt Thoughts are here expreſs'd,
Able to make us wiſe and bleſs'd.
The Doctrines are divinely true,
Fit for Reproof and Comfort too.

IF the Son ſhall make you free, you ſhall be free indeed, John viii. 36. *Ye have been called unto Liberty, only uſe not Liberty for an Occaſion to the Fleſh*, Gal. v. 13. Rom. vi. 20—23.

Such as uſe an unbounded Liberty, to do what they pleaſe, are the greateſt Slaves of their own Paſſions, nay of Satan himſelf. But ſuch as omit only the groſs and outward Sins, are far from true Repentance, and fall into Self-righteouſneſs. The greateſt of all Sins is the Original-Sin, which is always before the Eyes of true Converts, and becomes daily more abominable. This makes them grone and pray evermore: O Lord, pardon mine Iniquity; for it is great: and thus they abide in Chriſt continually, who gives true Liberty, not to commit, but to overcome Sin.

Shall we go on to ſin,
Becauſe thy Grace abounds,
Or crucify the Lord again,
And open all his Wounds?

Forbid it, mighty God!
Nor let it e'er be ſaid,
That we whoſe Sins are crucify'd,
Should raiſe them from the Dead.

We will be Slaves no more,
Since Chriſt has made us free,
Has nail'd our Tyrants to his Croſs,
And bought our Liberty.

WHITHER shall I go from thy Spirit? or whither shall I flee from thy Preſence? Pſal. cxxxix. 7. Anſwer. To Chriſt, who is my never-failing Refuge and Reſt.

For tho' my Sins and the Law are always accuſing me, yet when I plead guilty, not only in what I am accuſed of, but in all other Things, and look upon myſelf as juſtified and perfect in Chriſt; I find true Reſt. But ſuffering a little Self-righteouſneſs or ſome earthly Deſires to ſteal into my Heart again, my Peace is preſently diſturbed. O Lord, let my Deſires be only after thee, and grant that I may always find Reſt.

Jeſus, the Spring of all my Joys,
The Life of my Delights,
The Glory of my brighteſt Days,
And Comfort of my Nights.

In darkeſt Shades if he appear,
My Dawning is begun!
He is my Soul's ſweet Morning-Star,
And he my Riſing Sun.

The op'ning Heav'ns around me ſhine
With Beams of ſacred Bliſs,
While Jeſus ſhews his Heart is mine,
And whiſpers, *I am his.*

My Soul would leave this heavy Clay
At that tranſporting Word,
Run up with Joy the ſhining Way
T'embrace my deareſt Lord.

DRAW me, we will run after thee, Solomon's Song i. 4. Divine Answer. *I have loved thee with an everlasting Love: therefore with loving Kindness have I drawn thee.* Jerem. xxxi. 3.

Christ having promised to draw us all after him, *John* xii. 32. he actually loves and draws us continually. If you do not feel it, it is your own fault. Therefore you must pray always to him to make you sensible of the secret tender Drawings of his Love, and willing to follow them directly. This praying always is very needful, because we are always miserable, and without being instant and earnest we cannot receive much. Therefore it is not a hard Command, but a great Benefit and Privilege; as if God should say: You are a poor Child, always wanting something, but you may always pray to me, and I will always hear and assist and draw thee after me.

O draw me, Saviour, after thee,
So shall I run and never tire:
With gracious Words still comfort me;
Be thou my Hope, my sole Desire:
Free me from ev'ry Weight: Nor Fear,
Nor Sin can come, if thou art here.

O that I as a little Child
May follow thee, nor ever rest,
'Till sweetly thou hast pour'd thy mild
And lowly Mind into my Breast.
Nor ever may we parted be
'Till I become one Spirit with thee.

FINALLY, my Brethren, be ſtrong in the Lord and in the Power of his Might, Eph. vi. 10. *Be thou my ſtrong Habitation, whereunto I may continually reſort: thou haſt given Commandment to ſave me, for thou art my Rock and my Fortreſs*, Pſal. lxxi. 3. See alſo Pſal. xxxi. 1—6. *For thou haſt been a Strength for the Poor, a Strength to the Needy in his Diſtreſs, a Refuge from the Storm*, Iſa. xxv. 4. Divine Anſwer. *There ſhall be a Tabernacle for a Shadow in the Day-time from the Heat, and for a Place of Refuge and for a Covert from Storm and from Rain*, Iſa. iv. 6. See alſo *Zechar.* ii. 5.

This is to be underſtood of the Wounds of Chriſt; therefore he ſays: *Abide in me*; which is done, when we have always ſuch a penitent Feeling of our Sins, that thereby our Hearts are evermore broken, humbled and made deſirous and able of being thoroughly healed by his Stripes. Without this the Knowledge of Chriſt and his Wounds is to no purpoſe, dead, and like the Water poured upon a hard Stone.

Where ſhall I hide this guilty Head;
Can Rocks or Mountains ſave?
Or ſhall I wrap me in the Shade
Of Midnight and the Grave?

Is there no Shelter from the Eye
Of a revenging God?
Jeſus, to thy dear Wounds I fly,
Bedew me with thy Blood.

Thoſe guardian Drops my Soul ſecure,
And waſh away my Sin;
Eternal Juſtice frowns no more,
And Conſcience ſmiles within.

ABRAHAM againſt Hope believed in Hope, Rom. iv. 21.

O my Soul, thou having not like Abraham only one ſingle but many thouſand Promiſes and Patterns of faithful Believers before thee, it is fit that thou ſhouldeſt ſtrongly rely on the Word in Faith. And tho' the Lord delayed his Help, and the Evil ſeemed to grow worſe and worſe, be not weak, but rather ſtrong and rejoice; ſince the moſt glorious Promiſes of God are generally fulfilled in ſuch a wondrous Manner that he ſteps forth to ſave us at a Time when there is the leaſt Appearance of it, nay the Contrary follows. For in the greateſt Extremities, God is neareſt with his Help. And this Method he chooſes, that we may not truſt upon any Thing that we ſee or feel, as we are always apt to do, but only upon his bare Word, which we can and muſt only depend upon in the Hour of Death.

How large the Promiſe! how divine,
To Abrah'm and his Seed!
I'll be a God to thee and thine,
Supplying all their Need.

The Words of this extenſive Love
From Age to Age endure;
The Angel of the Cov'nant proves
And ſeals the Bleſſing ſure.

Our God, how faithful are his Ways!
His Love endures the ſame;
Nor from the Promiſe of his Grace
Blots out the Sinner's Name.

IMMEDIATELY I conferred not with Flesh and Blood, Gal. i. 16. For, *the King's Commandment was urgent*, much more the Commandment of the King of Kings, Dan. iii. 22. Therefore, *be not slothful in Business*, Rom. xii. 11.

The speediest and easiest Method to accomplish our Desire of overcoming the Evil and doing the Good, is an immediate Compliance with our first Convictions, without conferring with Flesh and Blood. If we delay the Work, we give room to other People without, and to Satan and to our sinful Hearts from within, to persuade us to the contrary, by which the Flesh can easily renew its Strength, and the Spirit will be weakened. And what can be the Consequence of this? but, that either we miscarry in our Design, or that the Conflict will be afterwards so much sharper and the good Work, if not stifled dropt intirely, yet it will not be done so completely and with such Singleness of Heart, as should be. But if we always narrowly watch our Hearts, and are faithfully engaging directly even with the least Opposition, then our Enemies will not be so strong, and we shall have no Reason to despair.

JESU, mighty to renew,
Work in me to Will and Do,
Turn my Nature's rapid Tide,
Stem the Torrent of my Pride.

Take away my darling Sin,
Make me willing to be clean;
Make me willing to receive
What thy Goodness waits to give.

NEITHER yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin: but yield yourſelves unto God, as thoſe that are alive from the Dead; and your Members as Inſtruments of Righteouſneſs unto God, Rom. vi. 13.

If God has my Members as Weapons and Inſtruments in his Hands, I ſhall certainly be able not only to work, but alſo to conquer, ſince he underſtands full well how to manage them. May the Lord only give me Grace not to wind myſelf out of his Hands, elſe I muſt needs be like a dead, uſeleſs Carcaſe. For how can a Pen write alone without being in the Hand of a Writer? It is true indeed, that it is very hard, nay impoſſible to be really good and do all that is good, if we undertake it alone; but God himſelf living and working in us, and we truly delighting in him, it is very eaſy and pleaſant. Therefore Care is only to be taken, that our Hearts may be always the Working-place, and our Members the Inſtruments of God, in which and through which he can perform every Thing himſelf.

Now God I ſerve, to him alone
My thankful Homage pay;
My only Maſter, Chriſt I own,
And him will I obey.

To him my Members I preſent,
Which he will not refuſe;
The meaneſt, baſeſt Inſtrument
His Glory deigns to uſe.

Servant of Sin too long I was,
But Chriſt has ſet me free;
Glory to his victorious Grace
Which freely ranſom'd me.

ASK, and it ſhall be given unto you, &c. *for every one that aſketh, receiveth,* &c. Luke x. 9, 10.

It is not ſaid: He ſhall receive, but he receives directly, conſequently praying and receiving is the ſame Thing; every Grone is an effectual Graſp into the tender Heart and Treaſury of our loving Father in Heaven. Why ſhould we then be ſlothful and not rather pray without Ceaſing? For tho' we ſhould be obliged to tarry, and are only inſtant in Prayer, we have no Reaſon to think, that we have received nothing; ſince even this being inſtant is a new Gift and a Hearing of our Prayer; for without an Addition of Grace and Strength, we would certainly not be ſo inſtant.

Riſe, my Soul, with Ardour riſe,
Breathe thy Wiſhes to the Skies;
Freely pour out all thy Mind,
Seek, and thou art ſure to find;
Ready art thou to receive?
Readier is thy God to give.

Heav'nly Father, Lord of all,
Hear, and ſhew thou hear'ſt my Call;
Let my Cries thy Throne aſſail
Ent'ring now within the Veil:
Give the Benefits I claim:
Lord, I aſk in Jeſus' Name!

AT the Beginning of thy Supplications the Commandment came forth, Dan. ix. 23. *Continuing inſtant in Prayer,* Rom. xii. 12.

As ſoon as we begin to pray earneſtly, the Lord hears and ſigns our Petitions to help and bleſs us: for every Supplication is the Pronouncing and Sealing of a Bleſſing. It is true, we don't always obſerve it immediately; but in due Time we ſhall certainly receive even a viſible Help. Therefore let us only go on, and put, as it were, one Weight of Prayers after another upon the Scales of Sanctuary; ſurely our greateſt Diſtreſs will at laſt be overbalanced and Salvation brought down, if not by the firſt, yet perhaps by the ſecond, or the reſt of our Prayers. But it is well to be obſerved, that we muſt alſo be watchful, and not act contrary to the Intent of our Prayers, which might provoke the Lord to diſannul the Signing of his FIAT (*Grant*) again, or at leaſt to delay his Help. But when he tarries long, it is not his Intention to give us a Denial, but rather to make us more deſirous and earneſt, that he may beſtow ſo much more upon us afterwards; for this Delay he will certainly well recompenſe and grant us abundantly above all that we could aſk or think.

Lord, I will not let thee go,
Till *the Bleſſing* thou beſtow:
Hear my Advocate divine;
Lo! to his my Suit I join:
Join'd to his, it cannot fail,
Bleſs me, for I will prevail!

Friend of Sinners, King of Saints,
Anſwer my minuteſt Wants;
All my largeſt Thoughts require,
Grant me all my Heart's Deſire;
Give me 'till my Cup run o'er,
All and infinitely more.

WHEN the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise; she took of the Fruit thereof, and did eat, and gave also unto her Husband with her, and he did eat, Gen. iii. 6. *Every Men is tempted, when he is drawn away of his own Lust, and enticed. Then when Lust has conceived, it brings forth Sin,* &c. James i. 14, 15.

Thus one Sin always begets another. By the Eyes it rushes into the Heart; from the Heart it proceeds into the Mouth, Hands, and Feet; from us it is transferred upon others, and thus we go on sinning and falling deeper and deeper. Therefore we must set a strict Guard over our Eyes and Ears, be very cautious and resist the least Beginnings of Sin, not making light of any: for the least Spark of worldly Lust being entertained and cherished, we eat of *the forbidden Tree* standing everywhere before us, and thereby a great Fire may be kindled. But having always our Eyes fixed in all our Conversation upon the Presence of God in Christ, so as to walk continually in the Light, and directly to quell the least inward Motion of Evil; they will never break forth into gross outward Sins, but we shall daily grow in Grace. May the Lord enable me to practise this good Lesson, and watch himself continually over my Heart, Eyes, Lips and all other Senses and Thoughts.

With my whole Heart I seek thy Face,
O let me never stray
From thy Commands, O God of Grace,
Nor tread the Sinner's Way.

Thy Word I hide within my Heart
To keep my Conscience clean,
And be an everlasting Guard
From ev'ry rising Sin.

THE Preaching of the Croſs is to us which are ſaved the Power of God, 1 Cor. i. 18.

O that I might always feed upon, and experience its Power till I have obtained a complete Victory. Whoſoever was bit by the fiery Serpent, looking upon the brazen Serpent, lived, *Numb.* xxi. 9. Thus always to look upon Chriſt crucified is the one Thing needful, from which all other Bleſſings flow, *John* iii. 14, 15. O Lord, grant that the Eyes of my Faith may be unmoveably fixed on me, and on thee, upon the Croſs, ſo as to be intirely healed at laſt: for as long as I live I feel the Biting of the old Serpent, therefore muſt I alſo look upon thee continually.

So did the Hebrew Prophet raiſe
The brazen Serpent high;
The Wounded felt immediate Eaſe,
The Camp forbore to die.

Look upward in the dying Hour
And live, the Prophet cries;
But Chriſt performs a nobler Cure
When Faith lifts up her Eyes.

High on the Croſs the Saviour hung,
High on the Heav'ns he reigns:
Here Sinners, by th' old Serpent ſtung,
Look, and forget their Pains.

Then God's own Son is lifted up,
A dying World revives;
The *Jew* beholds the glorious Hope,
The expiring *Gentile* lives.

THE Law is not made for a righteous Man, to condemn him, 1 Tim. i. 9. For he being dead to the Law by the Death of CHRIST and living to God in eternal Righteouſneſs, Innocence, Life and Happineſs; the Law can condemn him no more, than a dead Man, or one that liveth in Heaven already, nay CHRIST himſelf: For it condemns only the Sin, but he is in CHRIST without Sin, ſince he has him, who has taken away the Sins of the whole World, and conſequently his Sins alſo. But the Sin being aboliſhed, the Wrath and Curſe of the Law is alſo removed, and Grace and Bleſſing reſtored in its Place. CHRIST has taken all his Sins upon himſelf, and imparted his own perfect Obedience to the Law to him; therefore in CHRIST he has fully ſatisfied all the Demands of the Law, and can be intirely free from its dreadful Denunciations in his Conſcience: the Blood of CHRIST cleanſing us from all Sins, and conſequently from an evil Conſcience, *Heb.* ix. 9—14. chap. x. 22. Being ſprinkled and covered with his Blood and golden Robes of Grace, the Lord is perfectly pleaſed and does not find fault with us any more. It makes Interceſſion for us with God, crying continually, as *Luther* obſerves, *Abba*, *Abba*, *Mercy*, *Mercy*, *Peace*, *Peace*, and obtains Grace, Pardon, Life, and Salvation.

Blood has a Voice to pierce the Skies,
Revenge the Blood of *Abel* cries:
But the dear Stream when Chriſt was ſlain,
Speaks Peace as loud from ev'ry Vein.

Pardon and Peace from God on high;
Behold, he lays his Vengeance by;
And Rebels that deſerve his Sword,
Become the Fav'rites of the Lord.

THE Man will not be in Reſt, until he have finiſhed the Thing this Day, Ruth. iii. 18.

This we may ſay with more Reaſon and Propriety of CHRIST, the Author and Finiſher of Faith. O my Soul, keep cloſe to him, he will ſurely finiſh his Work in thy Heart. But be thou not at Reſt neither, but abiding through Faith in Chriſt follow Holineſs conſtantly and preſs toward to the Mark evermore, crying always: *The very God of Peace ſanctify us wholly*, &c. 1 Theſſ. v. 23, 24. that thou mayſt alſo finiſh thy Day's-work here in this preſent Life and receive thy full Lot and Inheritance hereafter. Now, O Lord, grant that by thy own Planting and Care I may have plenty of Fruits and be thoroughly prepared for mine Inheritance, *John* xv. 16. Let me ceaſe from working in my own Strength and keep me always from running imprudently into unneceſſary Sufferings; but whatever Meaſure of Work and Sufferings thou haſt thought proper to ordain for me, grant that I may chearfully take it upon me, and never reſt till it is finiſhed.

Then let my Soul march boldly on,
Preſs forward to the heav'nly Gate;
There Peace and Joy eternal reign,
And glitt'ring Robes for Conqu'rors wait.

Oh! like the Sun may I fulfil
Th' appointed Duties of my Life;
With ready Mind and active Will
March on and finiſh all my Strife.

There ſhall I wear a ſtarry Crown,
And triumph in almighty Grace,
While all the Armies of the Skies
Join in my glorious Leader's Praiſe.

LET your Converſation be without Covetouſneſs, and be content with ſuch Things as ye have, Heb. xiii. 5. *For they that will be rich, fall into Temptation and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Perdition and Deſtruction: for the Love of Money is the Root of all Evil*, &c. 1 Tim. vi. 9, 10.

A covetous Man is called an Idolater and has no Part in the Kingdom of God: but who believes that he is covetous? Now here you ſee, that every one is actually covetous, who is not content with what he has. And what ſays the Apoſtle of ſuch as will be rich? *They fall.* Not only, it was poſſible for them to fall. No, they actually fall. O Reader, be frightened, deſtroy the covetous Deſires of thy Heart, and keep it diſintangled from temporal Things; for who knows how ſoon you muſt go out of this World and leave every Thing behind? Away from it with thy Heart, elſe Death will be very hard. The Chriſtians Motto is, *God and enough:* For he that has God, is content, and conſequently always rich enough, even in Poverty. And that muſt be a covetous Man indeed, who has not enough having God. O Lord, make me ſo free by Faith from the Love of earthly Things, that I may equally praiſe thee, whether thou be pleaſed to give me ſomething or to take it away from me; and that I may never covetouſly refuſe that to others or to myſelf, what thou haſt given and ſhould be beſtowed upon us.

The rich young Man whom Jeſus lov'd, His Love of earthly Treaſures provd
Should warn us to forbear: A fatal golden Snare. *Mark.* x, 21.

THE Soul of the Diligent ſhall be made fat, Prov. xiii. 4.

You are concerned for having no more Grace. What is the Reaſon? Becauſe you are indolent, careleſs, and unfaithful. And tho' you have no Warrant even for an Hour to live, yet unreaſonably you ſuppoſe to have Time enough; therefore your are not ſerious, diligent and fervent every Hour in praying for ſufficient Strength, to be always prepared and have Boldneſs in Death. No Wonder, if you do not immediately reſiſt Sin, that it grows ſtrong, and you are always weak and diſcouraged. And how can you expect to receive more Grace, if you do not faithfully improve what little you have? If you would but diligently and faithfully apply yourſelf to the Word and Prayer, God would certainly not be wanting on his Part to fulfil his Promiſes and give you enough: but not otherwiſe. For it is well to be obſerved: and we muſt know it once for all, that there is no ſuch a Thing as making any Progreſs in Grace and carrying our Point, unleſs we are hourly mindful of ourſelves watching and praying againſt all Sins, and whatever may be a Hindrance on one hand; and following with all Diligence that which is good and what may be a Furtherance on the other. It is not enough to uſe SOME, but we muſt uſe ALL Diligence, and according as our Grace is increaſed, our Diligence muſt increaſe alſo; ſince it goes againſt the Stream.

Right to reſiſt the ſinful Pow'r,
Requires a ſtrong Reſtraint.

We muſt be watchful ev'ry Hour,
And pray, but ne'er faint.

IN Lowlineſs of Mind let each eſteem other better then themſelves, Phil. ii. 3. *Bear you one another Burdens, and ſo fulfil the Law of Chriſt. For if a Man think himſelf to be ſomething*, &c. *But let every Man prove his own Work, and than ſhall he have rejoicing in himſelf alone and not in another*, Gal. vi. 2, 3, 4.

If we were truly humble and looked upon ourſelves as the moſt miſerable of all, we would willingly ſubmit to all Adverſities, and patiently bear the Burdens and Infirmities of others, conſidering, that God muſt bear with us a great deal more. Obſerving therefore the Faults of our Neighbour, we muſt not forget our own. Perhaps in other Things we are weaker than he. This muſt reſtrain us from judging raſhly, or ſpeaking unadviſedly to others; but firſt we ſhould ſpeak to God about it, and then try with gentle Means to bring him to Rights again. Nay the beſt Method is to conſider our Neighbour on the good, and ourſelves on the bad Side, and to ſee whether we can excuſe him, and accuſe ourſelves. And if his Fault could not be excuſed in no Manner, we muſt not ſuffer him to ſtir up our Corruption, but to come in with Prayer between God and him, to plead his Cauſe before his Throne in hearty Love. This requires more than cenſorious Judging. It is very eaſy to find Fault with others; but to ſhow Love and to reſtore them by Prayer and brotherly Correction, is quite another Thing.

Bleſs'd are the Souls, who ſtand afar
From Rage and Paſſion, Noiſe and War;
God will ſecure their happy State,
And plead their Cauſe againſt the Great.

THOU openeſt thy Hand, and ſatisfieſt the Deſire of every living Thing, Pſal. cxlv. 16.

Who conſiders theſe Words enough? The Hand of God being my capital Cellar and Storehouſe, is it not a Shame to be anxiouſly careful for any Thing? Has the Lord all Things in his Hand, then ſurely I ſhall receive what he has for me; none will be able to withhold it. Faith has always a free Acceſs to the Treaſures of God, who is never wanting. 'Chriſtians (as *Luther* obſerves) have their Cheſts, Cellars and 'Treaſures in ſuch a high Place, even in God, that no Thief can rob 'them, and they are ſure to have enough in God. . . . . And tho' the 'Lord ſhould try them with Want a little While, yet he relieves them 'in due Time, their Bread muſt rain from Heaven rather, then that they 'ſhould be left without. You need not, ſays Chriſt, ſeek theſe other 'Things, ſtraight they ſhall be brought to you, if you only abide in me. 'If this does not comfort and ſtrengthen us, nothing elſe will. Now 'many rely on their full Pockets and Purſes, but if they had true Faith, 'it would be equally the ſame, whether they had it in their Fiſts and 'Trunks already or not: It would be enough that they believed, and had it in God's 'Hand, Purſe and Cheſt. It is all one to Believers full Purſes or none. If the Lord is 'pleaſed to beſtow ſome Proviſion upon him, he bleſſes him for it, and is careful to apply 'it well. But if he thinks proper to deny it him, he is equally content and chearful.'

The Lord is good, the Lord is kind;
Great is his Grace, his Mercy ſure;
And the whole Race of Man ſhall find
His Truth from Age to Age endure.

EVERY Man has his proper Gift of God, 1 Cor. vii. 7.

Therefore what God withholds from us, namely, ſenſible Joy or other particular Gifts, to do ſomething extraordinary for his Glory, cannot be extorted from him by Force. Neither does he require it of us, ſince it is his own Gift, which he freely beſtows upon whom and when he pleaſes. Be ye only faithful in what you have, and what you are commanded to do. Eſpecially avoid Sin, (which above all Things diſturbes our Peace) and keep cloſe to the Word of God and to Prayer; for this is thy own, what God requires of thee. And if you do your Part, God will do his Part alſo, he will quicken thee and grant thee all, when it is moſt needful, and you have learned how to uſe it right. O Lord, ſuffer me never to go beyond the Bounds of my own Meaſure, that I may undertake nothing without thy Grace and Call, and neglect that which I am called to. Shew me always my own Gift and the proper Work which I am ordered to perform. Let me never be drawn away, even in ſeemingly good Things, by my own Will, that I may not run before thee, but liſten always at thy Command, and thus be ever ready at thy Service according to thy own Will. Grant, O Lord! that I may be intirely reſigned to thy good Pleaſure, and be faithful in all Things, as it becomes one, that is thy whole Sacrifice and Property. Amen.

Behold the Potter and the Clay,
He forms his Veſſels as he pleaſe:
Such is our God, and ſuch are we,
The Subjects of his high Decrees.

Doth not the Workman's Pow'r extend
O'er all the Maſs, which Part to chooſe,
And mould it for a nobler End,
And which to leave for viler uſe?

HE, the Lord, *will beautify the Meek* (Poor) *with Salvation*, Pſal. cxlix. 4. *And if ye ſuffer for Righteouſneſs ſake, happy are ye*, 1 Pet. iii. 4. Pſal. x. 17. xxii. 26. xxxvii. 11. xlviii. 10. Iſa. liv. 11.

All this is for the Humble and Poor in Spirit. How does that agree? poor, and yet bleſſed? O, yes, poor in ourſelves, but bleſſed and glorious in *Chriſt*. If we never experience his Glory, the Reaſon is, we are not truly ſenſible of our Miſery; but when we are come quite low, let us confidently lay hold on Chriſt, and we ſhall be bleſſed: for all is ours. We may ſay, O Lord, if thou art a glorious Help to the Needy, lo! here is Want and Miſery enough; therefore I come with all my Want and Poverty to the Fulneſs of thy Grace and Riches, with my Darkneſs to thy Light, with my Death to thy Life. Grant that all my Evils may be ſwallowed up by thy Goodneſs and glorious Deliverance. Mine innumerable Wants I ſet before thee as ſo many empty Veſſels, and deſire to have them filled with thy ſpiritual and heavenly Bleſſings.

O might I hear thy heav'nly Tongue
But whiſper, *Thou art mine!*
Thoſe gentle Words ſhould raiſe my Song
To Notes almoſt divine.

How would my leaping Heart rejoice,
And think my Heav'n ſecure!
I truſt the all-creating Voice,
And Faith deſires no more.

BE renewed in the Spirit of your Mind, Eph. iv. 23.

O Lord, grant that I may daily and hourly repent, have evermore a tender Feeling of my Sins, and ſo renew my baptiſmal Covenant, that by the Power of thy Death, the old Man may be crucified, and by the Power of thy Reſurrection the new Man may riſe up and grow more and more every Morning. Let me ever be in true Earneſt, and look upon every Day as the very firſt and the very laſt, that with each I may, as it were, begin anew to work out my Salvation with Fear and Trembling, and ſo be always prepared for Death and Eternity. Give me Grace to ſurmount all Difficulties, and to avoid every Thing what may prove a Torment of Conſcience in the Hour of Death. And as there is no Standing ſtill, I humbly beſeech thee to ſtir me up daily and hourly more and more, that I may make all Haſte and ſave my Soul.

Lord, I am vile, conceiv'd in Sin;
And born unholy and unclean;
Sprung from the Man whoſe guilty Fall
Corrupts the Race and taints us all.

Soon as we draw our Infant-Breath
The Seeds of Sin grow up for Death;
The Law demands a perfect Heart;
But we're defil'd in every Part.

Great God, create my Heart anew,
And form my Spirit pure and true:
O make me wiſe betimes to ſpy
My Danger and my Remedy.

He has diſperſed, he has given to the Poor; his Righteouſneſs endures for ever, Pſal. cxii. 9. *In the Morning ſow thy Seed, and in the Evening withhold not thy Hand*, Eccleſ. xi. 6.

Thoſe that lay up Treaſures on Earth ſuffer nothing to lie long uſeleſs, but lend it out as faſt as they can; and ſuch as deſire to reap ſoon and plentifully, are careful to ſow ſoon and plentifully. Therefore lend and ſow ye alſo in good Time, for there may be Times, when you cannot ſhew Charity, or at leaſt not ſo largely. *Luther* on this Paſſage ſays: 'We muſt not pretend to pay the Debt of *Charity* with ſome poor Mites 'and Pences. If you will give ſomething, give bountifully; take your 'Hands full, as if ye were a ſowing, like the poor Widow with her two 'Mites, which ſhe ſowed out freely tho' it was her whole Subſtance. But 'the rich ones were not ſo liberal, but covetouſly offered only what 'they could ſpare very well. Is it not ſaid: we ſhould ſow, and conſe-'quently take Hands full; for God loving a chearful Giver, will in his 'Turn diſpenſe again bountifully with you that ye ſhall have all Suffi-'ciency in all Things, to every good Work. (But God diſpenſing ſo bountifully with 'you, why ſhould ye then grudge him any Thing, or make only ſuch poor Returns?) 'For what we do to our Neighbour, is the ſame as if it were done to God himſelf.'

Awake my Zeal, awake my Love,
And ſerve my Saviour here below,
In Works which all the Saints above
Which holy Angels cannot do.

Awake, my Charity, and feed
The hungry Soul, and clothe the Poor;
In Heav'n are found no Sons of Need,
There all theſe Duties are no more.

HE shall redeem Israel from all his Iniquities, Psal. cxxx. 8. *O the Hope of Israel, the Saviour thereof in Time of Trouble*, Jerem. xiv. 8. *In Wrath remember Mercy*, Habak. iii. 2.

Despair not, O my Soul, in any Tribulation or Conflict, as if it were impossible to overcome it. The all-healing Word of God contains Advice and Comfort for all Cases. The Lord being thy Helper in all Adversities, and able to turn the sharpest Afflictions into the greatest Blessings, he would never smite, or withhold something from thee, if he was not willing also to heal, and give thee something better in its Place. O Lord, I trust that thou wilt carry me through all Difficulties. Tho' my Misery and Weakness were ever so great, yet there is nothing too great for thee, it is all one to thee, to help in great and little Distresses: nay, the more I am surrounded with Grief and Weakness, the more wilt thou pity, spare and nourish me, as a tender Mother does the least of all her Children, and the more there will be Occasion for thee to shew thy mighty Salvation; for the least is impossible to me, but the greatest and most difficult Things are possible and very easy to thee. The sharper and longer my Distress and Conflicts have been, the nearer, greater and sweeter, I trust, will also be my Victory and Salvation, and I shall not be tempted above Measure. Yes the Lord will assist me to conquer all, even the most stubborn Enemies.

There's full Redemption at his Throne The great Redeemer is his Son:
For Sinners long inslav'd And Israel shall be sav'd.

THERE is an accurſed Thing in the Midſt of thee, O Iſrael: thou canſt not ſtand before thine Enemies, until you take away the accurſed Thing from among you, Joſhua vii. 13. See alſo 2 Pet. i. 4. *having eſcaped the Corruption that is in the World through Luſt.*

The Entertaining of every worldly Luſt and Indulgence of any known wilful Sin, is ſuch an accurſed Thing, by which we are deprived of the Power of God, that we cannot ſtand before our Enemies. Behold therefore the Severity of God, *Joſh.* vii. 21—26. and be more earneſt. Make all Haſte to flee from the Luſt of the World, eſpecially from the Luſt of the Eye, which is the Love of Money. It being impoſſible to receive any Grace and Strength until the accurſed Thing be taken away, what more needful then to break off, even the moſt ſubtle and ſpecious Bonds of Unrighteouſneſs. Unleſs all ſplinters of the unjuſt *Mammon* be taken out, the Wound cannot be healed up. Nay, examine thyſelf cloſely in other Things, and whatever ſinful Luſt harbours in thy Breaſt, be faithful to put it off and flee from it, elſe you muſt not wonder on your being ſo weak in Spirit. He that does not reſiſt the ſinful Motions of his Heart, will alſo very eaſily give a Looſe to his Hands and Tongue. But he that immediately ſubdues the inward Corruption, will certainly be preſerved from their breaking out in ſinful Actions. O Lord, deliver me from all accurſed Things, and keep my Heart always under thy cloſeſt Inſpection and Diſcipline. Amen.

Why ſhould my Paſſion mix with Earth,
And thus debaſe my heav'nly Birth?
Why ſhould I cleave to Things below,
And let my God, my Saviour go?

IT is done as thou haſt commanded, Luke xiv. 22. *I have finiſhed the Work thou gaveſt me to do,* John xvii. 4. *By one Offering he has perfected for ever them that are ſanctified,* Heb. x. 14.

We muſt do to-day all that is poſſible. The Day that is to come has its own Work again, and is very uncertain. Eſpecially we muſt not defer it one Hour, to repent and get a true Intereſt in the Salvation of *Chriſt*. O may the Lord give me ſuch an Aſſurance, that I may always be able even in the Hour of Death, to look upon myſelf as one that is perfect by his Offering.

And is this Life prolog'd to me?
Are Days and Seaſons giv'n?
Shall I not then prepare to be
A fitter Heir for Heav'n?

Now cleanſe my Soul from ev'ry Sin
By my Redeemer's Blood:
Now let my Fleſh and Heart begin
The Honours of my God.

I'll never let theſe Moments paſs,
Theſe golden Hours be gone:
Lord, I accept thy offer'd Grace,
I bow before thy Throne.

Let me no more my Soul defile
With Sin's deceitful Toys:
Let chearful Hope increaſing ſtill
Approach to heav'nly Joys.

SHALL there be an Evil in the City, and the Lord has not done it? Amos iii. 6. *And in very Deed for this Cause, have I raised thee,* Pharaoh, *up,* Exod. ix. 16. *For all Things come from God,* Sirach xi. 14.

'A Christian has a great Deal to suffer, but he is so fearless, sure 'and content, as if he were Possessor of all the Goods of the World; 'and if every Thing should be taken from him, he comforts himself with 'God, who cannot be taken from him, and who can always make as 'much again and more, as there is in the whole World. Whether he be 'rich or poor, praised or blamed, is all the same to him, for he knows 'that every Thing comes from God. Therefore every one in his greatest 'Distress must know, that it is the Lord who ordered it, when Death 'and Devils raise against him: for thus saith the Lord, *This Devil have 'I in my Hand, his wicked Will and Desires are in my Power to control 'them as I please.* Thou art my poor Worm and hast kept my Word; but 'when I call the Devil to tear thee to Pieces; he is swelled with Pride 'and Anger, desiring to devour thee all at once; and thou art discou-'raged and frightened: but when thou risest up again upon the Wings of thy Faith, 'God is above Death, Devils, Sin and Hell, that all these Ennemies cannot even hurt 'only one of thy Hairs. For who can attack and destroy the good Allies of God, 'the Children of his Covenant, who are carried in his Womb, nay the very Apple of 'his Eye?' These are *Luther*'s Words.

He brought the Spirit's pow'rful Sword, Our Sins shall die beneath his Word,
To slay our deadly Foes: And Hell in vain oppose.

FOLLOW me, Luke v. 27. and, *be not led by thy own Will*, Sirach xviii. 30. *and endure Hardneſs as a good Soldier of Chriſt*, 2 Tim. ii. 3.

He that breaks his own Will in every Thing, and reſolutely reſiſts his natural Reluctance to Prayer, Love, Humility, and every good Work, ſhews more Power, than another who can do it with more Eaſe. With this Faithfulneſs the Lord is ſo well pleaſed, that he rewards it at laſt, and gives us Grace to do it alſo with a willing Heart; but we muſt firſt be made truly ſenſible of the deep Corruption of our Hearts, that then we may uſe the more Violence in Prayer. And if we are but going on in this Conflict, the Delays of God are ſoon made up with ſo much greater Deliverance. But if we pray only, and do not alſo quickly reſiſt the Propenſity of our own Heart in all Things, there will never be ſuch a Thing as making any Progreſs at all, ſince the Stubborneſs of our Fleſh requires it, that Prayer and Conflict muſt always go hand in hand. Only it is to be obſerved, that all this muſt be done in Faith. Now, O Lord, grant that I may quickly take all thy Hints. Thou art a faithful God indeed, thou calleſt, warneſt and moveſt me often enough; O that I was faithful alſo punctually and immediately to follow thee in all Things, ſhould it be ever ſo much againſt the Inclination of my Heart at firſt. May I never thro' Unbelief, Unfaithfulneſs, Confuſion, Self-will, and Overdoings, bring any Affliction upon me, and hurt myſelf, not ſo much as in Body, much leſs in Soul.

My deareſt Saviour and my Guide,
I would be walking at thy Side:
O let me never run aſtray,
Nor follow the forbidden Way.

THE Lord is not far from every one of us; for in him we live and move, and have our Being, Acts xvii. 27, 28. *Even the very Hairs of our Head are all numbered*, Luke xii. 7.

O the close, and more than maternal Care! Nothing is so mean, but it is under the Providence of God, since even the least Things can either hurt or profit the Soul. And how sweet is it to observe his Footsteps even in the minutest Things, and to be satisfied, that we may trust our greater and lesser Concerns to his Care! O Lord, grant that I may never swerve from, and do any Thing without thee; but that my going in and going out may be always done in thy Presence, as if I had to do with none but thee; nay, as if we both lived alone together in the World. O that I could transact as it were, all my Affairs with thee alone, and in all Places look upon thee as if thou wast only a God for me. Let me always carefully observe all the inward and outward Testimonies of thy Providence, so as daily and hourly to have a true Sense of thy gracious Presence in every Thing more or less important; and thereby to be ever strengthened in Faith and kept in a composed State of Mind, considering that nothing happens by mere Chance, but every Thing is wisely ordered by thy providential Care to our Good; firmly believing, if any Thing goes contrary to Expectation, that something better will follow in its Stead, if we only can be quiet and wait the Time.

God, that must stoop to view the Skies,
And bow to see what Angels do,
Down to our Earth he cast his Eyes,
He over-rules all mortal Things,
And manages our mean Affairs;
On humble Souls the King of Kings

CLEAVE to that which is good, Rom. xii. 9. *Seek those Things which are above,* Col. iii. 1.

The Manners of such Things or Persons as we frequently converse with, cleave very easily to us. If we converse much with God and heavenly Things, we shall be heavenly-minded, but if we deal much with the World and temporal Things, we must be sensual and worldly-minded. Up therefore with thy Heart to God. Lift it hourly up to him; and tho' it sinks down often to the Earth again, yet the Lord has Patience, and will as often receive and accept of it again. Therefore raise it up continually and take great Care to keep it above, that it may not sink down and be defiled and cloyed with worldly Things again. Thus it will be easy, whilst on the contrary it is a hard Matter to abide in a spiritual Frame; like a Feather which easily rises higher and higher when kept above ground, but moves very heavy upwards, when once fallen into the Dirt. This you may take as a lively Figure of an easy and heavy Method in the Practice of Religion. Choose now, which you please. O! that I may always choose the best, namely, the Work and Sufferings of the Lord, and never plunge myself into needless Troubles and Conflicts.

Descend from Heav'n, immortal Dove,
Stoop down and take us on thy Wings,
And mount and bear us far above
The Reach of these inferious Things.

Beyond, beyond this lower Sky,
Up where eternal Ages roll,
Where solid Pleasures never die,
And Fruits immortal feast the Soul.

I would be [illegible]

LORD, now letteſt thou thy Servant depart in Peace, &c. Luke ii. 29, 30. *Say to them that are of a fearful Heart: Be ſtrong*, &c. Iſa. xxxv. 3, 4.

Not the weak Faith of a fearful, trembling and tempted Believer, but the wilful Unbelief only is damnable. If I do not reject the Ranſom of *Chriſt* my Surety, but am deſirous to accept of it by Faith, it is as impoſſible that God can reject me, as it is impoſſible for him to reject my Surety, and his own Decree and eternal Counſel of Love; which can never be. O Lord, it goes beyond the Reach of all Reaſon, how I ſhall depart in Faith and Peace, ſince I am the Weakeſt of all, and would deſpair a thouſand times for once; But as *thy Peace is ſaid to paſs all Underſtanding*, Phil. iv. 7. it will nevertheleſs be ſufficient to keep even the moſt fearful and weakeſt Soul; for it is not by any Power of our own, but ſolely by thy divine Power that we ſhall *be kept through Faith unto Salvation*. And it is equally the ſame to thee to carry the weakeſt or the ſtrongeſt through the Gates of Death; for ſince thou art always the ſame wiſe, gracious and mighty God in all Circumſtances and muſt do the Work alone for both; thou wilt then ſurely lend me alſo thine all-ſufficient Aid and Aſſiſtance.

Saints by the Pow'r of God are kept,
'Till the Salvation come;
We walk by Faith, as Strangers here,
'Till Chriſt ſhall call us home.

Lord, at thy Temple we appear
As happy *Simeon* came,
And hope to meet our Saviour here;
O make our Joys the ſame!

O LORD, how manifold are thy Works! in Wisdom hast thou made them all: the Earth is full of thy Riches, Psal. civ. 24. *Whoso is wise and will observe these things*, Psal. cvii. 43.

O Lord, how many are thine unknown Mercies! I am surrounded with thy Goods on all Sides, and yet I observe and acknowledge them so little! If thou hast punished even the Heathen, for not having minded and glorified thee by thy Works, what will become of me? Pardon, O Lord, this my Blindness and Ingratitude, and be pleased to add to all thy Benefactions this one more, that I may always be thankful for every Thing, especially for the unspeakable Gift of thy Son, and after that for all thy Works of Creation and Providence also. Grant that in all thy Creatures I may see and adore thine infinite Power, Wisdom and Goodness, thereby continually to be strengthened in Faith and stirred up to thy Praise and Love. Thus let me always converse with, cleave to thee, and have uninterrupted Communion with thee, that nothing may interfere and disturb this religious Disposition of my Soul in the least. Yes, O Lord, grant me this Wisdom and close Attention, for thy Glory's Sake. Amen.

The Glories of my Maker, God,
My joyful Voice shall sing,
And call the Nations to adore
Their Former and their King.

The Brightness of our Maker's Name
The wide Creation fills;
And his unbounded Grandeur flies
Beyond the heav'nly Hills.

THE Sword of the Lord and Gideon, Judges vii. 20. *For they are Bread for us: their Defence is departed from them, and the Lord is with us: fear them not*, Numb. xiv. 9. *But my Servant Caleb, becauſe he had another Spirit with him, and has followed me fully, him will I bring into the Land, whereinto he went*, ver. 24. *Surely the Wrath of Men ſhall praiſe thee*, Pſal. lxxvi. 10.

Take Care, O my Soul, that there may alſo be another, namely, a kingly Spirit with thee, as there was with *Joſhua* and *Caleb*, not to be diſcouraged on account of thy Weakneſs and great Number of Frailties and Enemies, as if it was impoſſible to live holy and get the Victory. Behold *Chriſt*, the true and great *Joſhua* and *Caleb*, marches out before thee, to make War himſelf againſt thine Enemies, and who can conquer him! He is unchangeable, his Spirit now is as mighty, as ever, and his Sword as powerful, and ſharper than a two-edged Sword. Againſt thy various Infirmities he offers alſo a Variety of divine Strength, and againſt each of thine Enemies he holds forth to thee a particular Sword in his Word; and abiding in his Word thou ſhalt ſurely conquer. Tho' the Enemy ſhould raiſe thine inward and outward Calamities to the higheſt Degree as ſo many ſtrong Walls, yet he muſt fall: one ſingle Word will ſtrike him down.

Not all that Tyrants think or ſay,
With Rage and Lightning in their Eyes,
Nor Hell ſhall fright my Heart away,
Should Hell with all its Legions riſe.

LO, I am with you always, even unto the End of the World, Matth. xxviii. 20. *I will be with him in Trouble,* Psal. xci. 15. Therefore, *be not dismayed at their Faces, lest I confound thee before them,* Jerem. i. 17.

O my Soul, tell the Lord all thy Complaints, as if he was visibly present; for he is actually present in all thy Troubles with his Advice and Help. Faith does not see God, yet he keeps and speaks to him as if he saw him, and by his Trials and Assistances grows only stronger; consequently we have no Reason to fear any Distress. By Afflictions God will not discourage us from believing; far from it, he rather encourages us to lay hold on his Word by Faith. And tho' we feel more Sin and Anguish of Conscience in Times of Distress, it ought to make us more humble indeed, but at the same Time to bring us closer to *Christ* who blotteth out all our Transgressions, and exercise and strengthen our Faith. Therefore (as *Luther* observes) 'even the Sins of a Christian are for his 'Good, and if he had no Sin, he should not be so well off; for without 'the Feeling of the Sins and desperate Corruptions of the Heart in my 'Conscience, I should never taste so much of the Power of the Word of 'God.' Neither would Prayer flow so well, for the Fire being removed from under a Skillet, a Congealing follows presently.

Chearful we walk the Desert thro',
While Faith inspires a heav'nly Ray;
Tho' Lions roar, and Tempests blow,
And Rocks and Dangers fill the Way.

I in them, and thou in me, John xvii. 23. *Chriſt liveth in me*, Gal. ii 20.

Luther on theſe Words ſays: 'Chriſt living in me (who is, as it 'were, one Piece with me) there muſt by him be Grace, Righteouſ-'neſs, eternal Life and Salvation in me, and Law, Sin and Death be 'aboliſhed. There is ſuch a cloſe Union between *Chriſt* and a Be-'liever, as if they were but one Perſon and can never be ſeparated 'from one another. Faith cleaving always to *Chriſt*, can boldly ſay: 'I am Chriſt; not perſonally, but his Righteouſneſs, Victory, Life, 'and all what he has, is my own; and *Chriſt* ſays again: I am this 'poor Sinner, for having taken his Sins and Death upon me, they are 'actually mine.' O happy Change! Without *Chriſt* there is not a Moment's Peace, but being in him and one Body with him, who can hurt me and lay any Thing to my Charge? O Lord, grant that I may always truly live in thee by Faith as in my Element. Thou being the Son of God, haſt loved and given thyſelf for me, I can never, never be given over to Death and Hell.

Why ſhould we ſtart and fear to die?
What tim'rous Worms we Mortals are?
Death is the Gate of endleſs Joy,
And yet we dread to enter there.

Jeſus can make a dying Bed
Feel ſoft as downy Pillars are,
While on his Breaſt I lean my Head,
And breathe my Life out ſweetly there.

I will heal your Backſlidings, Jerem. iii. 22. *It is God who worketh in you, both to will and to do of his good Pleaſure*, Phil. ii. 13.

O my dear Saviour, I would fain believe in thee, be faithful, obedient, and work always that which is good. And ſince this is alſo thy Will, I truſt it ſhall be done; for if thou wilt and I will, who can hinder it? True, Sin, Fleſh, World and Devils are againſt it; But ſhall theſe Enemies be ſtronger than thou, the mighty God? Shall their Oppoſition be able to quell thy Work in me, if I do not conſent to it? That can never be. The more Violence they uſe upon me, the more Violence will I uſe upon thee in Prayer; and the more I pray, the more glorious will thine Aſſiſtance be: The more they hinder, the more thou wilt further, that all their Hindrances ſhall be ſwallowed up by thy Furtherances, as the Serpents of the Sorcerers in *Egypt* were ſwallowed up by the Serpent of Moſes. The Enemy will fall by his own Sword, and the greateſt Diſtreſs and Oppoſition will turn to my Good and to the Promoting of thy Work. For if I do not abide in CHRIST, praying continually, every Thing can hinder me, but abiding in him, all Obſtructions not only prove ineffectual, but uſeful and profitable.

We honour our exalted King;
How ſweet are his Commands!
He guards our Souls from Hell and Sin,
By his almighty Hands.

Fearleſs of Hell and ghaſtly Death,
We'll break through ev'ry Foe;
The Wings of Love and Arms of Faith
Shall bear us Conqu'rors thro'.

I am like a green Fir-tree, from me is thy Fruit found, Hoſ. xiv. 8. *I will rebuke the Devourer for your Sakes, and he ſhall not deſtroy the Fruits of your Ground,* Mal. iii. 11. See alſo Iſa. xxvii. 2—6.

Is it not a diſagreeable Thing for a Gardener to ſee the fineſt Bloſſoms and Fruits deſtroyed by the Caterpillars? Doth it not rejoice him to ſee all the Branches bow with ripe Fruits? O my heavenly Gardener, grant that I may not diſpleaſe but rejoice thy Heart alſo. Let me abide in CHRIST, my true Vine, and always bring forth good Fruits. But ſince every Fruit has its Enemies, and thou haſt no ſooner worked any Thing than the Inſects of Sin endeavour to deſtroy it; I beſeech thee to make me fearful and careful in every good Work. Rebuke the Devourer preſently, and preſerve me as a Branch of CHRIST, Night and Day, as thou haſt promiſed, that my Fruits may endure to Eternity. Doth a diligent Gardener dreſs and cultivate his Garden as well as he can, why ſhouldſt not thou cultivate my Heart alſo? ſince thou art honoured by my Fruits. O! yes, I truſt the cryſtal Stream of thy Throne will water me, that I can go and bring forth greater Plenty of Fruits.

Like Trees of Myrrh and Spice we ſtand
Planted by God the Father's Hand;
And all his Springs in Zion flow,
To make the young Plantation grow.

Let my Beloved come and taſte
His pleaſant Fruits at his own Feaſt.
I come, my Spouſe, I come, he cries
With Love and Pleaſure in his Eyes.

I will (do it), Matth. viii. 3. *And what is that? whatever thou desired:* For, *the Lord will fulfil the Desire of them that fear him*, Psal. cxlv. 19. Yea, he does exceeding abundantly above all that we ask or think, granting not only according to the Notion of our narrow Hearts, but according to the Riches of his Glory, as becomes his Majesty. CHRIST delights in great Petitions, for he is a great Lord, and is rich unto all that call upon him. He has all the Riches of his Merits and Gifts not for himself, (since being the very God, he wanted nothing for himself) but only for us, even the Rebellious, who sincerely call upon him. Therefore what he has as Mediator, is not his, but all belongs to me, if I but call upon him. O my Soul, pray to him, nay be much in Prayer, and as often as thou poureſt out thy Soul before him in Prayer, let nothing resound in thy Heart, but these Words: *I will, I will do it.* As God can never lie, there is not one single Groan lost; but every one will be found to be a Chaff, yea a Jewel in the Life to come, by which thy Riches are increased, and one Treasure put to another. O! how much is there neglected in this already! Why should you not be earnest and instant now to redeem that little remaining Part of thy Time, by Prayer for Eternity, to lay up there many Treasures and richly adorn thy Crown. O Lord, grant that this may be done.

Now is the Time, he bends his Ear,
And waits for your Request;
Come, lest he rouse his Wrath, and swear,
Ye shall not see my Rest.

JOSHUA drew not his Hand back, wherewith he ſtreched out the Spear, until he had utterly deſtroyed all the Inhabitants of Ai, Joſhua viii. 26. *For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil,* 1 John iii. 8.

The Dominion of any one Sin is inconſiſtent with the Grace of God and true ſaving Faith, *Rom.* vi. 14. Therefore all theſe wicked Inhabitants of thy Heart muſt be deſtroyed, and none ſuffered to live and reign in thee; ſince even by one ſingle Sin we may be utterly undone and deſtroyed as a Bird is catched in one ſingle Snare. And tho' you are actually converted and have gained the Dominion over your Sins; yet you muſt not draw back your Hand and lay the Spear and Sword of the Spirit aſide. There is no Reſt or Ceſſation of Arms here. *Satan* left *Chriſt* only for a Time; much more will he renew his Aſſaults upon us again and again: Nay, if a Man is not watchful, but preſumptuous, he takes to him ſeven other Spirits more wicked than himſelf. But if one Conflict laſteth long, remember that this is alſo the Caſe of others, and even the ancient Fathers have gone on under it till they were gray. At laſt the Victory will be the more ſweet and glorious. Only above all Things take the Shield of Faith; for Faith alone triumphs, by which we are in Covenant with Chriſt, and he makes one Cauſe with us.

'Tis Faith that conquers Earth and Hell,
By a celeſtial Pow'r;
This is the Grace that ſhall prevail
In the deciſive Hour.

COME, buy without Money and without Price, Isa. lv. 1. *Come, for all Things are now ready*, Luke xiv. 17. *Him (be who it will) that comes to me, I will in no wise cast out*, John vi. 37.

How could a tender Mother's Heart cast out her sick Child calling for Help? Come, my poor Soul, come only as well as thou canst. Better to come in thy miserable, unwilling and lazy Condition, than not at all. Don't imagine that it will be disagreeable to Christ, if you must put a Constraint upon yourself, and cannot come, and pray to him with a sensible Joy and strong Faith; For he does not say: Him that comes with a sensible strong Faith; but *him that comes*, without any Limitation, *I will in no wise cast out*. It is not required, to bring any Money of our own Worthiness, but only the whole Heap of our Misery along with us, and desire Grace. God does not look upon the sensible Power; (for this is his particular Gift, which he could soon give, if need was) but upon the Sincerity, Application and Earnestness of a poor Sinner. *John Bunyan* very fitly compares such a one, to a Man, who would fain ride a full Gallop, whose Horse is hardly able to go a good Trot. In this Instance the Intention of the Rider is not to be judged by the slow Paces of his Horse, (which resembles our corrupt and unwilling Nature) but by his Whippings, Spurrings and Beatings of the Beast.

See, dearest Lord, our willing Souls
Accept thine offer'd Grace;
We bless the great Redeemer's Love,
And give the Father Praise.

BE not overcome of Evil, but overcome Evil with good, Rom. xii. 21. For, *who is he that will harm you, if ye be Followers of that which is good*, 1 Pet. iii. 13.

There is none, for it is twice said: *All is yours*, 1 Cor. iii. 21, 22. But what is mine, must be serviceable and useful to me. *Rom.* viii. 18. we are told, that all Things, consequently the very Devils, with their whole Armour, work together for our good, to make us more victorious and religious; and having so many Assistants, we must at last be good indeed. For whatever will hurt us, if we take the right Course, must rather serve for a Sword of Defence in the Hand of Faith. For instance, if any Thing contrary happens to you do not look upon Men, but directly upon God himself, as if you had to do with him alone. Therefore take it patiently from his Hands for your Trial and Humbling; then you have a Blessing directly. If you meet with strong Temptation, by the great Corruptions from within and without, let them make you only so much more wise and careful as to think, because there are dangerous Enemies, I must watch and use all possible Violence. And tho' it is right and needful to despair of thy own Sufficiency and Strength; yet if you keep and press only so much closer to Christ in Prayer and Faith, like a Child to its Mother, when it sees a devouring Beast running upon it, all the Evil will certainly turn to your good. *Luther* says very well: 'Every Thing of a Sheep 'of Christ, is of some Use, even its Dung (Sin) not excepted.'

How glorious, Lord, thy Wisdom shines,
And baffles Satan's deep Designs;
Thy Pow'r is sov'reign to fulfil
The noblest Counsels of thy Will.

PRAYER shall be made for him continually, and daily shall he be praiſed, Pſal. lxxii. 15.

O a condeſcending King, who can always be approached! Who would not pray? You ſay: O that my Coldneſs and Indifference would permit me to do it! But are you not ſenſible of your Wants and Miſeries? Is not this Coldneſs and Backwardneſs Miſery enough? Therefore you ought alſo to pray, and pray moſt, when you are ſo dull and drowſy; elſe it will never be better with you. Ariſe therefore and pray, the good Spirit of God will aſſiſt you in it. 'Encouraged by the Promiſes of a 'prayer-hearing God (ſays *Luther*) and the ſpecial Aſſiſtance of the 'holy Spirit in this Work, we muſt even in the greateſt Conflicts not 'omit to reſiſt the Temptations of the Devil. And tho' we have ſinned, 'not defer it long; but pray directly and ſay: The Lord is merciful, 'and I am unworthy and unable to pray; but alas! what ſhall I do? 'Shall I wait till I am worthy and able? O no, perhaps this Time will 'never come; for I am always a great, miſerable Sinner. A Chriſtian 'ſtands always in need of the Lord's Prayer, for ſince the Senſe and 'Tenor of Sin does not leave him, he can never leave off Prayers.' O Lord, grant that this continual Fire may never be extinguiſhed in my Heart!

Ariſe, my Soul, from deep Diſtreſs,
And baniſh ev'ry Fear;
God calls thee to his Throne of Grace,
To ſpread thy Sorrows there.

IT is required in Stewards, that a Man be found faithful, 1 Cor. iv. 2. *You are not your own,* chap. vi. 19.

O Lord, I beſeech thee, either to give me nothing, in caſe I ſhould not be faithful; or whenever thou art pleaſed to beſtow ſomething upon me, grant me alſo with every good Gift that more needful and excellent Gift of Faithfulneſs. Let my Heart always be prepared before-hand for a fit Veſſel, that I may never abuſe and ſpoil my Goods, but always with Fear and Humbleneſs preſerve and apply them thus, that I may receive more and more. Make me alſo faithful in mine ordinary Call, that I may be duly mindful of all my Duties, and have them at Heart in ſuch a Manner, as never to omit any Thing, but haſten and be careful to have finiſhed my Days-work in due Time. But that I may not be hurried away by the haſty and inordinate Motions of my own Spirit. I beſeech thee to uſe me juſt as a Man uſes his own Hand, according to thy good Pleaſure; nay, work every Thing in me and through me, as it ſeems proper to thee. And whenever thou haſt done ſomething for me and by me, that I may give all the Glory to thee, and aſcribe nothing to me, but what is defective and ſinful; ſince this is the only Thing which I can call my own. Now, O Lord, grant that I may never rob thee of thine Honour, but be faithful in every Thing and eſpecially in Humility; ſince the Worm of Pride ſpoils the moſt excellent Fruits.

My faithful Saviour and my God,
Let Grace my ſinful Heart renew;
Waſh my Offences in thy Blood,
And make me true and faithful too.

MINE Eyes are ever towards the Lord: for he ſhall pluck my Feet out of the Net, Pſ. xxv. 15. *Happy is the Man that feareth alway*, Prov. xxviii. 14.

O how long can ſome Enemies hide themſelves with their Nets before our Eyes and draw us in all on a ſudden. It is unſpeakable how cunning and powerful our Enemies are, how they lay in wait everywhere, that in all Places and at all Times we are ſurrounded, as it were, with many cruel Murderers of Souls. Bleſſed is he, that keeps clear from Self-confidence, but rather fearing always ſays within himſelf, as ſoon as he awakes in the Morning: Who knows what Temptations I can meet with to-day; perhaps by the firſt Step, when I riſe, my Feet may be intangled into dangerous Snares and Nets. And as Self-confidence always will, but true Confidence in thee, O Lord, never ſhall be aſhamed, *Rom.* ix. 33. Grant, I beſeech thee, that diſtruſting myſelf I may fully put my Truſt on thee, watching evermore in all Things, and looking cauticuſly in all Places about me, where there is any Fear of Danger. Whatever I am about to do or to ſpeak, let me firſt look upon, and converſe with thee, that thus keeping always cloſe to thee, I may be preſerved againſt the Power and Craft of mine Enemies, as in a ſtronghold, and confidently ſay according to thy own Pattern given Pſal. xvi. 8. *I have ſet the Lord before me: becauſe he is at my right Hand, I ſhall not be moved.*

God is my Portion and my Joy;
His Counſels are my Light:
He gives me ſweet Advice by Day,
And gentle Hints by Night.

My Soul would all her Thoughts approve
To his all-ſeeing Eye;
Not Death nor Hell my Hope ſhall move
While ſuch a Friend is nigh.

MY Father works hitherto, and I work (as alſo the holy Spirit), John v. 17.

O my poor Soul, ſhould the bleſſed Trinity not be able to deſtroy the Works of the Devil and fulfil his Good-will in thee? O! yes, he works both *to will and to do*; and that very Thing which is above your own Power he works, and nothing elſe. If you can do little, he works much; if nothing at all, ſo much the better, then he works all: For he is our All, ſince we are nothing and can do nothing. And happy are we that we can have him for our Aſſiſtant in all Things, and that the Children of God are not required to direct their own Steps, but ſhall be led by their heavenly Father. Now, O Lord, ſince by the Will, Guidings and Workings of my own Heart I throw only ſo many Hindrances and Blocks in my Way; grant, I beſeech thee, that in true Dependance on thee, I may venture every Thing, and deſpairing of my own Sufficiency, may always abide in thee, draw all neceſſary Strength from thee by Prayer, and bring forth many good Fruits which laſt to Eternity. For the Power in me being an eternal Power; thy Work, weak as it ſeems now, will alſo laſt eternally, that none ſhall be able to deſtroy it.

Thy Counſels, Lord, ſhall guide my Feet
Thro' this dark Wilderneſs;
Thine Hand conduct me near thy Seat,
To dwell before thy Face.

What if the Springs of Life were broke,
And Fleſh and Heart ſhould faint,
God is my Soul's eternal Rock,
The Strength of ev'ry Saint.

DRAW nigh to God, and he will draw nigh to you. Reſiſt the Devil, and he will flee from you, James iv. 7, 8. *And thus the effectual fervent Prayer of a righteous Man availeth much,* chap. v. 16.

O my dear Soul, draw nigh to God in Prayer, and he will draw nigh to thee; be inſtant in it, and the Devil cannot ſtand againſt thee: For the Incenſe of Prayer chaſes all Devils, as Smoke the Bees, works wonderful, great Things, and will make poſſible what ſeemed moſt impoſſible. God having given thee many Things by thy Prayers already, this is a great Encouragement to hope alſo for that which thou lackeſt yet. Therefore pray only confidently and you ſhall receive evermore; for Unbelief is the only Reaſon that God cannot work Wonders for us.

My God, I bow before thy Feet,
When ſhall my Soul get near thy Seat?
When ſhall I ſee thy glorious Face,
With mingled Majeſty and Grace?

How ſhould I love thee and adore,
With Hopes and Joys unknown before!
And bid this trifling World be gone,
Nor teaze my Heart ſo near thy Throne!

Creatures with all their Charms ſhould fly,
The Preſence of a God ſo nigh:
My darling Sins ſhould looſe their Name,
And grow my Hatred and my Shame.

My Soul ſhall pour out all her Cares,
In flowing Words or flowing Tears;
Thy Smiles would eaſe my ſharpeſt Pain,
Nor ſhall I ſeek my God in vain.

THERE is none good, but one; that is God, Matth. xix. 17. But, *every Imagination of the Thoughts of our Hearts is only evil continually*, Gen. vi. 5.

A Chriſtian feeling continually the vile Corruption of his Heart with Grief, thinks himſelf to be the leaſt of all the Saints; but a Hypocrite having little Senſe of Sin, takes himſelf to be better than others. Therefore we cannot be ſaid to have truly repented, except we have an experimental Knowledge, of there being no good in us, no, not ſo much as one Drop of Blood. Nay, when we are even come to this and are converted, we muſt not preſumptuouſly imagine to have got over all the Mountains; after many Years, we may ſee ſuch Abominations, which we thought little of in the Beginning. Conſequently we have always Reaſon to be afraid of our own Hearts, and to depend intirely on free Grace, like a poor penitent condemned Malefactor, elſe the Phariſee will ſoon lift up his Head again. But he that is really convinced to be ſuch a miſerable loſt Sinner, as has no Good in him by Nature, pleading guilty in all Things and ſeeking every Thing freely in Chriſt, is actually Partaker of all the Merits of Chriſt, and can look upon himſelf as intirely juſtified in him. Now, O Lord, grant that I may penitently know and cleanſe myſelf more and more; and tho' I cannot effect it by my own Power; yet my Comfort is, that thou art good alone, and art willing and able to work in me all that which is good.

Nature has all its Glories loſt,
When brought before thy Throne;
No Fleſh ſhall in thy Preſence boaſt,
But in the Lord alone.

TAKE this Child away, and nurſe it for me, and I will give thee thy Wages, Exod. ii. 9.

As Moſes was ordered to be ſaved by the moſt cruel Enemy's Daughter; ſo Satan himſelf, even when he meditates our Deſtruction, muſt be a Means of our Life. See alſo *Matth.* xii. 48. *Who is my Mother*, &c. *Iſa.* viii. 10. chap. ix. 6. O Lord Jeſus, thou being alſo a Child born unto me, and I willing to receive thee as my Emanuel, I ſhall certainly have good Wages, nay, even thou wilt be my Shield and exceeding great Reward, and defend me powerfully againſt all my Enemies. O my dear Saviour, ſince thou art mine, all is mine, even thy Father, thy Spirit, and thy heavenly Glory; all Accidents, all Enemies muſt work for my Good, and be Inſtruments and Miniſters of my Salvation. O that I may never fear any Thing, but thinking directly, it is mine, may only make good Uſe of every Thing. Thus even the very worſt, would turn to my greateſt Bleſſing, and without it perhaps I ſhould want ſuch a needful Thing, as if a Mill or a Ship was deſtitute of Wind and Water.

My Soul, ſurvey thy Happineſs
If thou art found a Child of Grace;
How richly is the Goſpel ſtor'd!
What Joy the Promiſes afford!

All Things are new; the Gift of God;
And purchas'd with our Saviour's Blood:
While the good Spirit ſhows us how
To uſe and to enjoy them too.

If Peace and Plenty crown my Days,
They help me, Lord, to ſpeak thy Praiſe:
If Bread of Sorrows be my Food,
Thoſe Sorrows work my real Good,

SPEAKING *unto yourſelves in Pſalms and Hymns*, Epheſ. v. 19. *Teaching and admoniſhing one another in Pſalms and Hymns*, Col. iii. 16. For, *God recommended every one his Neighbour*, Sirach xvii. 15.

If we are obliged to promote the temporal Good of our Neighbour, how much more the ſpiritual, by edifying Diſcourſes. But how is it? The Children of God, when ſomebody viſits them, (ſays a certain Divine) are ſometimes troubled and know not what Diſcourſe to enter upon: at laſt they begin, if not intirely vain, yet perhaps unprofitable Diſcourſes, or at leaſt they ſuffer others to do it and are ſilent to it. I'll tell you, what I have done in ſuch Caſes: I firſt prayed to God, ſaying: O good God, there I received a Gueſt, and having nothing to ſet before and treat him with, I pray thee to give me the right Bread for him; which the Lord was pleaſed to hear in ſuch a gracious Manner, that I could ſoon enter into an edifying Diſcourſe. And thus we keep our Conſcience clean, tho' perhaps the Lips are frozen up. Some fooliſh Philoſophers, to the great Offence of others, mock at divine Things and even at Prayers, as if natural Reaſon and Will was not corrupted and highly wanted to be prayed for. But it is fulfilled with them what St. Paul ſays, *Rom.* i. 22. What will become of theſe poor Scoffers upon their dying Bed, and at the Day of Judgment! O that they would take Warning while it is Time!

Now, if ſome proper Hour appear,
Let none be over-aw'd;
But let the ſcoffing Sinners hear,
That we can ſpeak to God.

TELL *his Disciples and Peter* (who was deeply fallen especially), Mark xvi. 7. *If any Man sins, we have an Advocate with the Father, Jesus Christ the Righteous - - - - for the whole World*, 1 Joh ii. 1, 2. *Wherefore lift up the Hands which hang down, and the feeble Knees*, Heb. xi. 12.

Hast thou been slak, unfaithful, and fallen away, O poor Soul, thou art not to make light of it: but why wilt thou continue in thy fallen Condition any longer and complain? Get thee up, and ask Pardon of Christ: he is ready to forgive and receive thee again, like *Peter*, having received Gifts for the Rebellious. Delay not to lay hold of thy Ransom, which is greater than all the Sins of the World, considering that it is paid even for this very Sin, whose Remission is purchased by it already and applied to thee in Baptism. Therefore be not discouraged, much less suffer the Temptation of drawing back to the World to prevail upon you. The Lord even now reaches forth his Hands to thee anew by this very Word; Come, lift thyself up at it, and be careful for the Time to come, to be so much more cautious, humble and gentle towards others; for a Christian's Feet will slide, but only into Humility.

Salvation! oh the joyful Sound;
'Tis Pleasure to my Ears;
A sov'reign Balm for ev'ry Wound,
A Cordial for my Fears.

Bury'd in Sorrow and in Sin,
At Hell's dark Door I lay;
But I arise, by Grace divine,
To see a heav'nly Day.

BEHOLD we come unto thee, Jerem. iii. 22. (and) *I will come unto you*, John xiv. 18. A lively Repreſentation of this happy Meeting ſee Luke xix. 4, 5, 6. *Zaccheus ran* - - - - and Chriſt ſaid unto him, *Make haſte and come down, for to-day I muſt abide at thy Houſe.*

O my dear Saviour, ſince I come to thee and thou to me, we ſhall certainly meet one another. Who will oppoſe and obſtruct it? Devil and Sin? O no! this Wall of Separation is pulled down. 'Chriſt ſays, (as *Luther* obſerves) 'Come unto me, I am not an angry Judge, but a 'loving Mediator between God and thy frightened Conſcience; keep 'to me and fear not Wrath. Why, therefore I ſit here, that, believing 'in me to make Interceſſion for thee with God, no Wrath or Diſgrace 'can befal thee. Should Wrath and Puniſhment come upon thee, it 'muſt firſt come upon me; which is quite impoſſible, ſince he is the dear 'Son of God, in whom dwells all the Fulneſs of Grace, and the Father 'looking upon him, his Wrath muſt vaniſh away, and every Thing in 'Heaven and Earth be changed into Smiles of Love and Grace, *Eph.* i. 6.' Dangers and Conflicts being hot, God haſtens with his Aſſiſtance. At other Times he tarries, and the Work of our whole Renovation goes on by little and little, that improving in the Exerciſe of Patience and Faith, we may alſo bear with others, and learn not only to quicken our Diligence, but alſo to wait for him.

In thine own Ways, O God of Love,
We wait the Viſits of thy Grace;
Our Souls deſire is to thy Name,
And the Remembrance of thy Face.

SINCE I came to Pharao to ſpeak in thy Name, he has done evil to this People; neither haſt thou delivered thy People at all, Exod. v. 23.

At the very Time, when God is about to deliver us from the Power of a particular Sin or Weakneſs, he ſuffers it moſt to be ſtirred up and felt, that we imagine perhaps to have never been ſo wicked and oppreſſed before. But thus out of Darkneſs, he brings forth Light; of Unbelief, Faith; of Pride, Humility, &c. 'For God (as *Luther* obſerves) 'makes none a great Saint, except he has firſt made him a great 'Sinner.' Sin muſt firſt appear ſo great and ſinful, that we heartily plead guilty of Damnation, *Rom.* vii. 13. humbly begging Pardon, and renouncing all Self-righteouſneſs and Strength, and that we not only receive Chriſt for our only Righteouſneſs, but alſo abide in him, continually drawing all neceſſary Strength from him for Sanctification. This is the only Method of bruiſing the Head of Sin. Thus I build not the Comfort of Pardon upon my Victory, but the Victory upon my Pardon. I ſtrive, not thinking, that I ſhall have only Remiſſion of Sin, when I conquer it, but I ſeek firſt Remiſſion, and believe, that it is forgiven. Being aſſured of this, I ſtrive in Faith againſt Sins forgiven already, as one who is not only accepted with God through Chriſt, but even in League and Covenant with him againſt all our Enemies. And by theſe Means I have Peace, Courage, Strength and Victory.

O may thy pard'ning Grace be nigh,
Leſt we ſhould faint, deſpair and die!
Thus ſhall our better Thoughts approve
The Methods of thy wondrous Love.

RETURN ye backſliding Children, and I will heal your Backſlidings, Jer. iii. 22. See alſo Luke xv. 20. *When he was yet a great Way off.*

Hear ye therefore the Voice of thy loving Father and Shepherd, O thou backſliding Child and loſt Sheep, crying earneſtly: RETURN, RETURN. Do not run on in the broad Way with the World any longer. Are you not tired yet of the Huſks of the World? Do you feel no Troubles in the Soul? Shall not theſe drive thee to God? Lo! thy Father and Shepherd ſeeks thee. He is gone forth to call and meet thee already. He will receive thee willingly and joyfully. Come only weeping and praying as the prodigal Son, he will freely forgive thee all, tho' thou hadſt ſinned ever ſo much. He is alſo able to heal and correct the moſt deſperate Corruptions of thy Heart. He can deliver thee from the very Jaws of Hell and Devil. Nay, if thou even waſt poſſeſſed with more than ſeven Devils, he can ſtill caſt them out. Begin only to call upon him earneſtly in Prayer, and poor and wretched as thou art, come to him as the Phyſician of thy Soul; for the Phyſician and the Sick, the Rich and the Poor, are the beſt Match for one another. He healeth ALL our Diſeaſes, and can make poſſible, what ſeems moſt impoſſible to thee.

Come, all ye vileſt Sinners, come,
He'll form your Souls anew;
His Goſpel and his Heart has Room
For Rebels, ſuch as you.

WATCH ye therefore and pray always, Luke xxi. 36. *Let us lay aside every Weight and the Sin*, Heb. xii. 1.

The Hearts of Men are not like Clocks, who only want to be wound up once a Day; O no! the Dullneſs and Diſtraction is too great, which ſo eaſily beſets us. We muſt lift them up many times a Day, yea, watch continually to lay aſide every Weight. Our going out and going in, nay all Things, even the very leaſt, we muſt do with Prayer, always ſtrictly examining what is the Will of the Lord, elſe, if they are done after our own Will, they do not tend to the Glory of God, and cannot be attended with his Bleſſing. But if we earneſtly ſtrive againſt our own Will in Prayer, willingly ſuffering every Hour what the Lord thinks proper to lay upon us, and will be ruled by his Hints and ſlight Strokes of his Rod, many heavy Afflictions, Scourges and Whips can be avoided; for the Burthens, which we bring upon ourſelves by our own Will and Impatience, are always the heavieſt. A Chriſtian has daily his proper Burden and Affliction, like a Clock its Weights, by which the Fleſh is kept under, that the Spirit can raiſe up. Therefore when any Thing comes croſs, he looks upon it, as its Weights for the Day, to ſtir him up to the Exerciſe of Prayer and Meditation of the Word of God. O Lord, grant that I may always bear thy eaſy Yoke, and be never the Cauſe of my Diſtreſs and Dulneſs.

Wait on the Lord, ye trembling Saints,
And keep your Courage up;
He'll raiſe your Spirit when it faints,
And far exceed your Hope.

GIVE an Account of thy Stewardſhip, Luke xvi. 22.

O Lord! how have I waſted my Time, Goods and Faculties? O pardon me for thine infinite Mercy ſake, blot out my Debt by thy Blood, and grant that keeping henceforth daily and hourly a good Account, and acting more prudent, faithful and diligent, my Reckoning may not be too foul at laſt. But preſerve me alſo from all needleſs Cares; ſince the Care where to get ſomething is not the Stewards Buſineſs, but only to huſband every Thing faithfully. Therefore *Luther* often prayed: 'Teach me, O Lord, and give me Wiſdom and Grace to govern my 'Houſe, and manage all my Affairs rightly. Be thou the principal Go-'vernor and Father of my Family, I will be nothing but thy Servant; 'direct me only in all Things, that I may not ſuffer or do any Harm.' He that does not expoſtulate with God, but juſtifying him, accuſes himſelf to be guilty in all Things, even in his beſt Performances, will be juſtified again by him, through the Righteouſneſs of his dear Son. And being thus adopted of God, he is ready and willing to be governed and directed by him in all Things as a Child.

That awful Day will ſurely come,
Th'appointed Hour makes haſte,
When I muſt ſtand before my Judge,
And paſs the ſolemn Teſt.

Thou lovely Chief of all my Joys,
Thou Sov'reign of my Heart!
How could I bear to hear the Voice
Pronounce the Sound, DEPART?

EXAMINE yourselves, whether you be in the Faith, 2 Cor. xiii. 5.

Many would be converted and become Believers, if they did not presumptuously pretend to it, thinking, they were no Heathens, but had Faith already. For such as have actually Faith, often doubt, whether they had any, or not; and those that are without, imagine, they had enough. But Faith is only wrought in the Souls of those, who are deeply humbled, by a thorough Conviction of the Greatness and Heinousness of their Sins, confessing themselves not only with their Lips, but with a true Sense of their Hearts, to be the Chief of Sinners, and looking upon themselves as the most unworthy of all Creatures. Without this Repentance we do not enter through the right Gate, and our Faith is a false Imagination. For Faith is the greatest and most difficult Thing even to a Child of God; it receives Christ into the Heart and overcomes Devil, World and all Sins; which is not so easily done. Therefore, if the Generality of People had true Faith, nothing was easier than that: For, what can be easier than to conceive Thoughts and Imaginations of any Thing? Then there would be no need to pray for Faith, to strive and examine ourselves; consequently these Words were superfluous in the Bible. For such a Faith has every one, even the most Wicked. But they deceive themselves, for Faith is said to be the Victory over the World. And if the first Christians had need to examine themselves, how much more have we? Therefore the best and safest Way is, to pray earnestly for that Faith, which has Boldness and Triumphs even in Death.

O Lord, thy Grace and Pow'r display,
Let Guilt and Death no longer reign;
Save me in thine appointed Way,
Nor let my humble Faith be vain,

FOR thy Name's ſake lead me and guide me. Pull me out of the Net, &c. Pſal. xxxi. 3—5. *When the Ark ſet forward, Moſes ſaid: Riſe up Lord, and let thine Enemies be ſcattered; and let them that hate thee, flee before thee*, Numb. x. 35.

Every one having his own particular Gift, has alſo his own particular Enemies, who lay various Nets and Hindrances in his Way. But as every Body muſt clear the Way for a King, when he travels, much more ſo our Enemies, when the King of Kings guides us and goes before us. Grant only, O Lord, that all my going and reſting may be done at thy Hints, *Numb.* iv. 17—23. Be glorioufly pleaſed to go always before me, and to make Room, that mine Enemies may be ſcattered and fall into their own Nets. For thou, who dwelleſt in Heaven, laugheſt at all even mine inward ſpiritual Enemies, and art willing and able to confound the greateſt Craft and Power even of the moſt inveterate and dangerous. And *ſince thou enlighteneſt my Darkneſs, and art a Buckler to all thoſe that truſt in thee, and not only teacheſt my Hands to war; but even fighteſt for me as the God of my Covenant*, Pſal. xviii. 28—36; I ſhall ſurely come off more than Conqueror.

Great God, preſerve my Conſcience clean,
Waſh me from Guilt, ſubdue my Sin;
Thy Love ſhall guard me from ſurprize,
Tho' threat'ning Dangers round me riſe.

My Faith would ſeize ſome Promiſe, Lord;
There's Pow'r and Safety in thy Word:
Not all that Earth and Hell can ſay,
Shall tempt, or drive my Soul away.

WATCH, (and be faithful every Hour) *for ye know not, what Hour your Lord doth come*, Matth. xxiv. 42.

A Chriſtian hath two watchful Eyes; with one he looks always upon himſelf as a Sinner, with the other he looks upon Chriſt as being without Sin in him. Theſe Things muſt be watched evermore, for as ſoon as we turn our Eyes off and look upon others, or our own Gifts, either Pride or Deſpair will follow; both which is very dangerous in the laſt Hour.

Death! 'tis a melancholy Day
To thoſe that have no God,
When the poor Soul is forc'd away
To ſeek her laſt Abode.

In vain to Heav'n ſhe lifts her Eyes;
But Guilt, a heavy Chain,
Still drags her downward from the Skies
To Darkneſs, Fire and Pain.

Awake and mourn, ye Heirs of Hell,
Let ſtubborn Sinners fear;
You muſt be d.iv'n from Earth, and dwell
A long FOR EVER there.

See how the Pit gapes wide for you,
And flaſhes in your Face;
And thou, my Soul, look downwards too,
And ſing recov'ring Grace.

WHAT wilt thou, Queen Esther? and what is thy Request? it shall be even given thee to the Half of the Kingdom, Esther v. 3.

Dost thou want nothing, O poor Soul? hast thou nothing to ask? O yes! you say, a great Deal. Well then, draw near to thy gracious King and Bridegroom without Fear. Lo! he holds out his golden Scepter to thee, saying: ASK, ONLY ASK, not only the Half, but my whole Kingdom shall be granted, nay, I will give myself unto thee. O dear Soul, pray and tell him every Thing that is wanting, be it ever so great or ever so small. His loving Kindness will hear even the least Petition, nay, he will pretend to be ignorant of what thou dost not tell him. But whatever is poured out before him, is actually addressed and lodged in its proper Place, and does not lie upon thy Heart any longer, but upon his Heart, which cannot rest, till you are relieved. And since you have experienced his Assistance so often, in greater and lesser Things, you may depend upon his being as willing and able now to help thee out of all Troubles. We often imagine, we were willing and drawing him, but he was unwilling and refused our Request: but it is not so; he rather draws us and desires our Relief more than we do; for it is he that works even this willing Mind.

Are these the happy Persons here,
Who dwell the nearest to their God?
Has God invited Sinners near?
And Jesus bought this Grace with Blood?

Go then, my Soul, address the Son,
To lead thee near the Father's Face;
Gaze on his Glories yet unknown,
And taste the Blessings of his Grace,

WHAT wilt thou, that I ſhall do unto thee? Luke xviii. 18.

O Lord, doſt thou aſk me alſo this Queſtion? O yes! Well then, I anſwer: That I may ſee how gracious thou art, that knowing thy Love in thy Light, I may love thee again. This is the Sum and Subſtance of all my Prayer; becauſe thou requireſt it ſo ſeriouſly of me, 1 *Cor.* xvi. 22. But thou doſt not require it as of myſelf, well knowing that I can do nothing: but ſignifieſt only what I am to aſk of thee, and what thou art willing to give and to work. For, *thou doſt not require any Thing, but what thou workeſt thyſelf; and workeſt every Thing, what thou requireſt.* Therefore, Faith and Love being required by thee; I require the ſame from thee again. Grant, O grant them to me, that I may return them to thee again. And ſince nothing is pleaſing to thee, but what is thy own Gift; I truſt that thou wilt certainly hear and fulfil this my Requeſt. However as my Salvation is not grounded on my own, but on thine and thy Fathers Love and Counſel to ſave me by free Grace through thy Merits; I go on covered all over with Grace and Pardon. This is Treaſure enough, by which my Heart can be well ſatisfied.

He that can ſhake the Worlds he made,
Or with his Word, or with his Rod,
His Goodneſs, how amazing great!
And what a condeſcending God!

Our Sorrows and our Tears we pour
Into the Boſom of our God;
He hears us in the mournful Hour,
And helps us bear the heavy Load.

IN Returning and Reſt ſhall ye be ſaved, in Quietneſs and Confidence ſhall be your Strength, Iſa. xxx. 15. *Suffer every Thing what befals thee,* Sirach ii. 4.

Chriſtians muſt ſuffer patiently. This is their Armour, God fighting for and aſſiſting them. But when we are unwilling to ſuffer, going about to make Complaints every where and to ſeek human Comfort, or to rid ourſelves, we neglect and loſe the Comfort and Aid of the Lord, we are ſtiring up the Waſp-neſt of our unruly Thoughts, and bring more Troubles upon ourſelves and others, nay, we are fighting againſt God, who thereby intends to cure our Impatience, Pride and Anger. For the more we are peeviſh and wild, the more deſperate is our Diſeaſe, and conſequently we have ſo much more need of ſuch ſharp but wholeſome Plaſters of Afflictions, to mortifie theſe wild Paſſions of the Fleſh. Therefore we muſt not preſume to tear them off, for Fear of making the Wounds and Pains only worſe. For he that will avoid one Trouble, perhaps runs into ten others. Sometimes it is poſſible and eaſy to rid ourſelves, but the Help is not ſo glorious and bleſſed, as if we had waited for the Help of the Lord.

Sure I muſt bear if I would reign;
Increaſe my Courage, Lord!
I'll bear the Toil, endure the Pain,
Supported by thy Word.

Muſt I be carry'd to the Skies,
On flow'ry Beds of Eaſe;
While others ſuffer'd for the Prize,

WHOSO loveth Inſtruction, loves Knowledge, but he that (ſelf-conceitedly) *hates Reproof, is brutiſh*, Prov. xii. 1. was he even a great Philoſopher.

Therefore we ſhould take and make the beſt of the Reproofs of others, tho' they were not without Blemiſhes, and not be like Thorns and Briars, pricking and hurting thoſe, that touch them. Nothing can be ſaid ſo bad of us, which we have not the Root of in our Heart. And tho' we are convinced of and ſtrive againſt our own Weakneſs, yet it may not be ſo earneſtly that we conquer. Therefore God comes to our Aſſiſtance in a ſharp Reproof of others; for he knows to uſe even the Faults of others to our Good. And if we receive every Thing as from him alone, ſtriving ſo much againſt this our Frailty, that we may not be offenſive to our Neighbour any more, we certainly gain a great Victory and Bleſſing. But if we grow impatient and make many Excuſes, unwilling to put up any Thing, we make Evil worſe and neglect the Amendment of ourſelves and others. O Lord, make us better and give Patience.

How ſhould the Sons of Adam's Race
Be pure before their God?
If he contend in Righteouſneſs
We fall beneath his Rod.

To vindicate my Words and Thoughts
I'll make no more Pretence;
Not one of all my thouſand Faults
Can bear a juſt Defence.

WHEN I am weak, then I am ſtrong, 2 Cor. xii. 10. *The Lord is my Strength*, Exod. xv. 2. *In the Fear of the Lord is ſtrong Confidence*, Prov. xiv. 26.

The more we are ſenſible of our Weakneſs, and deſpair of our own Strength, the more Boldneſs we can have in our Confidence to God. Fear and Diſtruſt generally take their Riſe from Self-confidence. 'A 'Chriſtian (as *Luther* obſerves) has always a true Fear of God in his 'Heart, thinking in all Things, O Lord, that I may not diſpleaſe thee! 'For the right Spirit is very faint-hearted towards God, but againſt 'Tyrants and Devils the holy Ghoſt inſpires him with Courage, that he 'ſays: Tho' I am a poor weak Worm, yet I am ſtrong; the Lord being 'my Strength, who can be ſo ſtrong as to oppoſe him? They do not 'fight againſt me, but againſt thee, O God. I am thy Weakneſs, thou 'art my Strength. The Devil takes us to be weak, but in Time of Diſtreſs 'the Lord ſays, I am here. Then it is as with the Worm on the Hook, 'which the Fiſh is going to ſwallow up, and thereby is catched. Thus 'God ſuffers us to be weak and faint, but he being hidden in us with 'his Strength, preſerves us, when the Enemies riſe to devour us, not knowing that their 'Endeavour is to devour God, which they will never execute, by any Means.

His Pow'r the whole Creation rules,
And on the ſtarry Skies
Sits ſmiling at the weak Deſigns,
Which envious Foes deviſe.

In vain the buſy Sons of Hell
Still new Deſtructions try,
Their Souls ſhall pine with envious Rage,
And vex away, and die.

He that believes shall not make haste, Isa. xxviii. 16. *Lift up thy Rod*, Exod. xiv. 16. *New Trials, new Blessings!*

What seems to oppose, nay, to destroy our Faith most, must further and quicken it most. Faith is the most pleasant and important Thing in the Eyes of God, *Jerem.* v. 3. For he is exceeding willing to help us, but cannot do it, till he has first given us Faith; since it is always said: *Thy Faith has saved thee.* Therefore if you will have his Assistance, believe only; for humble Faith has the Lord as it would have him, and receives all Things, *Matth* xv. 28. *Luther* says: 'Faith is a great 'miraculous Thing, giving such Courage to a poor weak Man, that he 'can say: If all the Devils fall upon me, and all the Emperors and 'Kings, nay, Heaven and Earth opposed me, yet I am sure, that I shall 'be saved. But without Faith, God can do no Wonders and Miracles 'for us. But such as believe, shall be saved, should even Heaven and 'Earth pass away; for he has promised and said: He that believes, 'shall be saved; which Word stands firmer than Heaven and Earth, 'since thereby he has created all Things, consequently he will and it is fit, we should 'depend and trust upon that, tho' Heaven and Earth and all the Stars and Elements 'were against us. Taking therefore the Word in our Hands and fighting resolutely with 'it against our Enemies, we shall surely beat them down and break thro' all Assault. 'and Oppositions.

His sov'reign Pow'r what Mortal knows?
If he command, who dares oppose?
With Strength he girds himself around,
And treads the Rebels to the Ground.

IF any Man will come after me, let him deny himself, St. Luke ix. 23.

Doing this all the reſt will go eaſy; If we know, that we are nothing, are unworthy of every Thing, and have nothing of our own, we can looſe nothing. We have no Property, ſince we are but Stewards of the Lord. We have no Honour or Shame of our own, after the Manner of the World: this being our only Honour, if God is glorified, and our only Shame, if he is diſhonoured by us. The Glory of God we muſt have at Heart, and in his Cauſe be like Lions, but in our own Cauſe, like Lambs. Therefore when we are croſſed in Things which do not concern the Glory of God and the real Good of our Neighbour, but our own Intereſt, and are unwilling to ſuffer ſomething, we ſhall miſcarry and be involved into greater Troubles. But denying ourſelves, we ſhall looſe only a good Deal of Vexation, and inſtead of this receive Chriſt, with all his ſpiritual and temporal Bleſſings, as far as we want them, which alone can make us chearful and happy. But whoſoever deſires to pleaſe the World in its Taſte, *with his Singularities*, ſeeking himſelf and his own Glory, cannot be a Follower of Chriſt in this, and have Boldneſs towards God. And how will it be with them in the Hour of Death and Judgement? Here the Learned may try themſelves alſo; whom do they pleaſe? God or the World?

Deny thyſelf and take the Croſs,
Is the Redeemer's great Command,
Nature muſt count her glory Droſs,
If ſhe will gain the heav'nly Land.

HOW long do ye halt between two Opinions? If the Lord be God, follow him, 1 Kings xviii. 21. *For as it was your Mind to go aſtray from God: ſo being returned, ſeek him ten times more*, Baruch iv. 28.

Many pretend to be Friends to the Children of God and to the Children of this World at once, and take it to be a great Wiſdom: but ſuch the Lord catches in their Wiſdom, and very often puts them to open Shame before the World. O! poor Soul, how long will you divide your Soul? How long will you tarry to ſurrender yourſelf intirely up to God, without Exception? If you would be ſaved, your Change muſt be entire and abſolute, you muſt be made ſpiritual and heavenly minded. But the longer you neglect this and bargain with God, the harder the Work of Converſion will go: And how ſoon may Death overtake you? What can the World profit you then? But with Chriſt you would be a thouſand times more happy in Life and in Death. Haſten therefore and bargain no longer with God, he will have your whole Heart, ſaying: *Give me thy Heart, thy whole Heart*, or nothing at all. And he that does not give up his all to him, can never come to reſt.

No longer will I aſk the Love
Of worldly Friendſhip more;
The Happineſs that I approve
Is not within its Pow'r.

Jeſus, my God! I know his Name,
His Name is all my Truſt;
Nor will he put my Soul to Shame,
Nor let my Hope be loſt.

HOW often would I have gathered thy Children together, and ye would not! Matth. xviii. 37. For, *who has believed our Report,* Isa. liii. 1.

How often does God allure thee by his Word and many agreeable and disagreeable Providences, but thou dost not feel it, or hast a thousand Excuses, tho' before God they are all vain and will stand thee in no stead. The true Reason is: because thou wilt not, therefore thou canst not. Thou doest not follow the Word of God; hence comes that great Darkness and Offence at God and his Children. O Lord, cast out that evil Spirit of Slandering and Lying, that I may never be offended at thee, but be intirely reconciled to all thy Ways, that my Heart may be won over to thee and stirred up to incessant Thanksgiving and Praise. O good Lord, deliver me from all the Powers of Darkness, and suffer nothing to abide in me, which can in any wise hurt me. Amen.

O that thy Statutes ev'ry Hour
Might dwell upon my Mind!
Thence I derive a quick'ning Pow'r,
And daily Peace I find.

To meditate thy Precepts, Lord,
Shall be my sweet Employ;
My Soul shall ne'er forget thy Word,
Thy Word is all my Joy.

How would I run in thy Commands,
If thou my Heart discharge
From Sin and Satan's hateful Chains,
And set my Feet at large!

Depart from me, ye wicked Race,
Whose Hands and Hearts are ill:
I love my God, I love his Ways,
And must obey his Will.

LABOUR *not for the Meat that perisheth, but for that Meat which endureth unto everlasting Life*, St. John vi. 27. *I must work the Works of him that sent me, while it is Day*, cap. ix. 4. For, *the Time is short*, 1 Cor. vii. 29.

There is much labouring, writing and doing, but it is only to get the Name of a great learned Man; which does not bring any Fruit and Reward for Eternity. O Lord, how soon is my Life at a Period? How little, or nothing Good have I worked? O how much have I wasted of my Time and Strength already, only in vain Thoughts; and what shall I say of all the improfitable, nay, sinful Words and Works? O Lord, I cannot answer thee one of a thousand. I am ashamed and humbled in thy Sight. Pardon, pardon me, O Lord, and grant that henceforth I may redeem my Time and Strength better, and bestow every Part of them upon the most important and useful Things, especially upon Prayers for myself and others. Nay, let me spend all my Hours, as it were, with Prayers, and thus send them before me into Eternity, that I may reap a blessed Fruit of every Hour in the World to come. O! therefore, set Eternity in all Things before my Eyes as my only Mark.

Our Days, alas, our mortal Days,
Are short, and wretched too;
Evil and few, the Patriarch says,
And well the Patriarch knew.

Let heav'nly Love prepare my Soul,
And call her to the Skies,
Where Years of long Salvation roll,
And Glory never dies.

WE being many are one Body in Christ, and every one members one of another, Rom. xii. 5.

O the blessed Communion of Saints! One Member has the Benefit of all other Members Gifts, Prayers and Ministration. One prays for all, and all pray for one. What one has, the other enjoys also. It may be truly said of them: *It is all yours.* There is no Envy, no Haughtiness, no Strife, or Harm; for why should I envy that which is my own? Why should I despise that, which serves for my necessary Assistance? And why should I strive against, and hurt him, whose Hurt is my own? Is there any Strife or Collision between the Members of our natural Body? By no means, they all serve, help and assist one another, and if one be injured and suffers, all the rest, as it were, run to its Relief, and are neither tired or aagry, if the Healing does not follow immediately. O Lord, unite us all into such a Communion and general Sympathy, and stop all open and subtile Divisions amongst our Members, who pretend to something extraordinary and to be wise above the rest. Restrain that mean sectarian and self-conceited Spirit of the World, granting true Humility to all, then we shall live in a solid Union and uninterrupted Harmony.

O glorious Portion of the Saints!
Let Love suppress our sore Complaints,
And tune our Hearts and Tongues to sing,
All Glory to our sov'reign King.

EXCEPT the Lord build the House, they labour in vain that build it, Psal. cxxvii. 1.

Luther on these Words says: 'Let the Lord build and manage the 'House; meddle not with his work; it is his Part and not thine own 'to take Care of it: therefore leave the Care to him that is the supreme 'Landlord and Husbandman. Is there much wanted to furnish and pro-'vide for a House; the Lord is greater than a House. He that fills 'Heaven and Earth, will certainly be able to fill a House. No Wonder 'that there is great Want in a House, if God is not the Governor in it! 'Because thou dost not see him that is to fill the House, surely all the 'Corners must seem to be empty: but looking upon him, thou wouldst 'never observe one Corner to be empty, every one would seem to be 'full, and is really full; If it is not, the Fault is only in thy Eye, as it 'is in a blind Man, who cannot see the Sun. To him that sees rightly, 'the Lord changes the Word, and says not, there goes much into a House, 'but there goes much out of it.' O Lord, give only Faith, Love and Knowledge of thy Will, that I may not only expect all Things confidently from thy Hand, since a Labourer is worthy of his Hire; but also manage every Thing afterwards as a faithful Steward to such Purposes thou hast granted it for, be it for my own Use, or the Use of others, and that I may never be saving to thy Dishonour: for *my Purse is thine, and consequently rich enough.*

'Tis all in vain, till God has blest; Children and Friends are Blessing too,
He can make rich, yet give us Rest: If God our Sov'reign make them so.

IN thoſe Days, and in that Time, ſaith the Lord, the Iniquity of Iſrael ſhall be ſought for, and there ſhall be none, Jerem. l. 20. *For I will forgive their Iniquity, and I will remember their Sins no more*, chap. xxxi. 34.

I bluſh, O Lord, when I remember my Sins and conſider that thy pure Eyes have ſeen them all; but thou haſt promiſed not only to pardon and not to be angry at or upraid me for them, as Men do; but even to forget every Thing intirely, as if thou didſt not know, what has paſſed in the ſinful Years of my Life, and to look upon me, in Time and Eternity, as a dear Child, who had never done any Thing amiſs: ſince thou doſt not ſee any Sin, nor even a Spot or Wrinkle in me, but only thy dear Son, and his Blood, conſequently nothing but what is worthy of thy Love. Therefore thou loveſt me more than I love myſelf; for the Love I bear myſelf, is but human; thou loveſt me as thou doeſt thine own Son, *John* xvii. 16. and ſince this is a divine, perfect and eternal Love; I muſt needs enjoy the ſame, being in him, and one with him, his Member, his Bride and very Child. If it is poſſible for thee to hate him, then thou canſt hate me alſo; but this can never be: ſince Sin, which only deſerves to be hated, is perfectly and eternally put away.

Jeſus, we bleſs thy Father's Name;
Thy God and ours are both the ſame:
What heav'nly Bleſſings from his Throne
Flow down to Sinners thro' his Son!

With Chriſt our Lord we ſhare our Part
In the Affections of his Heart;
Nor ſhall our Souls be thence remov'd,
'Till he forgets his firſt Belov'd.

Additional-Page for the *Leap-Year*, on the 29 of Febr.

BLESSED is he whose Transgression is forgiven, whose Sin is covered, Psal. xxxii. 1.

We have all need of learning and praying the Fifth Petition of the Lord's Prayer better and better; for we still feel Sin, nay, when it is best with us, we have the most tender Feeling of Sin; but when we draw back, we become blind to ourselves. To do Sin, is wrong; but to feel Sin, and run to the Physician with it, is good. *Luther* says: 'To be sensibls of Sin is a good Sign, therefore we are not to despair, but to thank 'God heartily for it. For as long as a Christian lives in the Flesh, Sin 'remains in him; but since he is protected under the Shadow of the 'Wings of Christ, as a Chicken under the Wings of a Hen, and is co-'vered with that large extensive *Heaven*, whose Name is Forgiveness 'of Sin, the Lord does not lay the remaining Sins to his Charge.' Now, O Lord, grant that I may look, beyond all what is good and bad, upon thee alone, how thou covereſt all my Sin; and let me not only always live and rest in the Remission of Sin as mine Element; but also die in it at last.

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Justice upon a dreadful Throne
Maintains the Rights of God,
While Mercy sends her Pardons down,
Sweet as a Saviour's Blood.

Now to my Soul, immortal King,
Speak some forgiving Word;
Then 'twill be double Joy to sing
The Glories of my Lord.

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